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GRAMMAR

OF THE DIALECTS OF

VERNACULAR SYRIAC.

London: C. J. CLAY AND SONS,  
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,  
AVE MARIA LANE.  
GLASGOW: 263, ARGYLE STREET.



LEIPZIG: F. A. BROCKHAUS.  
NEW YORK: MACMILLAN AND CO.

GRAMMAR  
OF THE DIALECTS OF  
VERNACULAR SYRIAC

AS SPOKEN BY THE EASTERN SYRIANS OF  
KURDISTAN, NORTH-WEST PERSIA, AND  
THE PLAIN OF MOSUL

WITH NOTICES OF THE VERNACULAR OF THE JEWS OF  
AZERBAIJAN AND OF ZAKHU NEAR MOSUL

BY

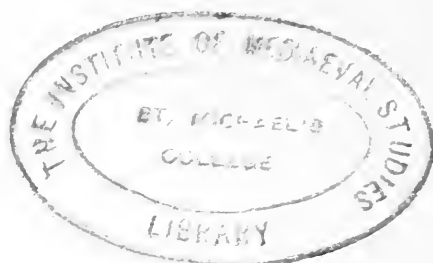
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SOMETIME HEAD OF THE ARCHBISHOP OF CANTERBURY'S MISSION TO THE EASTERN SYRIANS.

CAMBRIDGE:  
AT THE UNIVERSITY PRESS.

1895



NOV 20 1942

12068

Cambridge:

PRINTED BY J. AND C. F. CLAY,  
AT THE UNIVERSITY PRESS.

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## INTRODUCTION.

THE object of the present grammar is to make known the various dialects of the Eastern Syrians (Nestorians or Chaldeans) who inhabit the mountains of Kurdistan, and the plains of Azerbaijan in North-west Persia, and of Mosul in Eastern Turkey. Their country is approximately comprised between  $36^{\circ}$  and  $38^{\circ} 30'$ , N. latitude, and  $42^{\circ}$  and  $46^{\circ}$ , E. longitude, and lies between Mosul and the Sea of Van, and between the Sea of Urmi (Urmia, Urumi, Urumia) and the Bohtan Su or Eastern Tigris. They live partly in Turkey and partly in Persia; but they are more definitely divided by religion than by political areas, into two portions, the larger of which consists of the adherents of the Patriarch Mar Shimun, the Catholicos of the East, who usually call themselves Syrians, but are better known in Europe by their nickname of Nestorians; and the smaller of which consists of the Roman Catholick Uniats who are usually known as Chaldeans. The former portion live chiefly in the mountains of Kurdistan in Turkey, and the high plains of Azerbaijan in Persia, the latter chiefly in the plain of Mosul in Turkey, though several of them are also found in Persia.

The region defined above was not the original home of the Eastern Syrians. They are all that remains of the Christian Church of the Persian Empire which, claiming to be founded in the first century, had its head-quarters on the Tigris at Seleucia-Ctesiphon, the twin capital of Persia, and thence sent out its missions over the whole of Central Asia. They were driven northwards by successive persecutions, of which the most terrible was that which they suffered at the hands of Tamerlane; and they are now reduced to a mere shadow, numbering probably not more than a hundred thousand

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souls, whereas at one time they were computed to be more numerous than all the other Christian bodies put together.

Their vernacular has, as far as is known, been until late years an unwritten language. They have long used, and still most commonly use, the classical Syriac (which they call *The Old Language*) in writing as well as for their religious services; indeed only those who have studied in the European missionary schools are able to write the vernacular, which they call *The New Language* or *The Language of Speaking*. In this grammar the terms 'Old' and 'New' Syriac are retained for convenience although they are somewhat of a misnomer, since, as will be seen in the sequel, the vernacular is not probably derived from the classical Syriac, and many forms in the latter are more developed than those which correspond to them in the former. In writing the classical Syriac the Eastern Syrians naturally employ their own character, which is that used in this book, and which resembles the old Estrangéla more than the Western Syrian or Jacobite character. There are also a few differences in pronunciation between the Eastern and Western Syrians in reading the classical language, the former for example saying *d* where the latter say *ô*; and there are several differences in the grammatical forms. All the quotations from classical Syriac in this book are written in the Eastern Syrian manner.

The first attempt known to the present writer to reduce the vernacular to writing was made in the plain of Mosul in the seventeenth century, when some vernacular poems were written down on the baldest phonetic principles; but the writer shews many inconsistencies, and spells the same word in many different ways. In the last century the liturgical Gospels were written in the vernacular, also phonetically, and without much consistency<sup>1</sup>.

But the first serious and scientific attempt to reduce any of these dialects to writing was made in the year 1836 by an American Presbyterian missionary at Urmi, the Rev. Dr Perkins, who translated the Bible into the Urmi vernacular; and this translation was published in 1852 by the American Bible Society in two large quarto volumes in parallel columns with the Pshitta<sup>2</sup>. The spelling of the

<sup>1</sup> The present writer is indebted for the loan of both these manuscripts to the American Presbyterian Missionaries at Urmi.

<sup>2</sup> A new edition of the Bible in the Urmi vernacular in one handsome volume has

classical Syriac, which the people were accustomed to see written, was necessarily taken for all words and forms common to it and the vernacular, and other forms and words were spelt analogously, or else according to the sound. It is a matter for some regret, however, that this work was published at a time when the genesis of the vernacular had been very little investigated, and consequently many misleading spellings were adopted, as for instance the final Alap in the third person singular of the preterite, where the final Hé gives exactly the same sound, and makes the tense intelligible etymologically. In 1856 Mr Stoddard, a colleague of Dr Perkins, published in the fifth volume of the American Oriental Society's journal a grammar of the Urmi dialect<sup>1</sup>, which is chiefly useful for its list of the verbs used in that plain; and since then various educational and theological works both in classical and vernacular Syriac have issued from the printing presses of the three missions working among the Eastern Syrians,—all of which have their head-quarters at Urmi, the only large town in the country of the non-Uniat Syrians—the American Presbyterian, the French Roman Catholick (Lazarist), and the Archbishop of Canterbury's Mission. The vernacular works of the first of these follow the lead of Dr Perkins, though his spelling has been very slightly modified; those of the second are largely influenced by the dialect of the plain of Salámas, where many Uniats are found; while those of the third mission, which is of more recent origin, adopt a somewhat more etymological spelling than the others, and aim, while written in the Urmi dialect, at being intelligible to the neighbouring mountaineers of Kurdistan as well as the people of the Azerbaijan plains. This spelling is adopted in this grammar, and reasons for its use are given below.

The writer must express his particular obligations to the very useful *Grammatik der Neusyrischen Sprache* of Professor Nöldeke. This book, which was published in 1868, analyses the dialect of Urmi very fully; but being based on the Mission publications which had appeared before that date, it is necessarily almost entirely confined to that dialect. It has been particularly valuable in suggesting

been published by the same Society in 1893. A smaller type is used, and the Pshitta is omitted; while references and maps are added.

<sup>1</sup> The present writer has verified orally most of Mr Stoddard's variant grammatical forms. A few are given here on Mr Stoddard's authority, which the writer has not been able to find in use. These are marked 'St.' or 'Stod.'

etymologies; and while a search among other dialects has disproved a few of these, by far the greater number have been fully confirmed.

It will be seen by what has been said that while the Urmi dialect is well known, the others have not been brought to light. The Gospels have indeed been printed by the American Presbyterian Mission at Urmi in the Alqosh dialect, that of the plain of Mosul, but a very limited number of copies was issued, and it is now quite unobtainable; indeed it may be doubted if any were ever seen in Europe. Dr Socin also, in his *Neuaramäischen Dialekte von Urmi bis Mosul*, has given us a few specimens (chiefly in Roman character) of the Jilu, Salámas, Alqosh<sup>1</sup>, and Zakhu<sup>2</sup> dialects, besides several of that of Urmi. But no grammar has been written of these other dialects; and those of the great Ashiret, or semi-independent tribes of Kurdistan, and several others, have been entirely untouched. The present writer has therefore set himself during a five years' sojourn among the Eastern Syrians, when engaged on the Archbishop of Canterbury's mission to them, to collect the materials for the present grammar<sup>3</sup>. The number of variations both in the vocabulary and in the grammatical forms used is extraordinarily great, and almost every village has its own way of speaking. It will be found that in this book a large number of variant forms have been added even in the Urmi dialect; but it is perhaps necessary to remind European readers that this is the speech of only a small proportion of the people. It has been chosen by the different Missions as their basis for writing the vernacular, but this choice has given it an exaggerated importance. It is therefore the object of this work to compare the other dialects, that is, those of nine-tenths of the Eastern Syrian people, with that of Urmi, which is already known. It is clear that a comparison of dialects will throw much light on etymology, and that one dialect will often supply a missing link which will remove a difficulty in the speech of another.

*Classes of dialects.* The variation of the dialects is geographical;

<sup>1</sup> Professor Sachau's sketch of this dialect, mentioned below, came to hand as the last sheets of this book were passing through the press; a few forms are taken from it.

<sup>2</sup> This is the vernacular of the Jews of that place. The writer, though he has visited Zakhu, has had no opportunities of taking notes of the Jews' language, and is therefore entirely indebted to Dr Socin for the examples of it in this volume.

<sup>3</sup> The Aramaic dialect of the Western Syrians (Jacobites) of Jebel Tur is not given in this book.

there are practically no differences of class among the people, and all in the same place have more or less the same tongue. An examination of the peculiarities of speech in different districts would lead us to divide the language into four main divisions, the two first of which may be called the non-aspirating, and the two last the aspirating dialects, the difference being in the hardening or softening of the letters Tau and Dalath. It is possible that these four classes represent four separate migrations from the plains of Mesopotamia and Assyria. The first two groups of dialects, which are spoken at the North-eastern and Northern extremities of the country, would thus represent the earlier migrations.

We thus have:—

I. *The Urmi group* (U.); the dialect of the great plain of Urmi, in Azerbaijan, to the west of the sea of that name; the dialect of the smaller plain of Solduz to the south of the sea, which is almost the same, though in a few of its Syrian villages Syriac has given place to Azerbaijani Turkish; the dialect of the north part of the plain of Urmi, noted here as ‘Sp.,’ i.e. Sipurghan, which is somewhat affected by the Salámas dialect (Group II.), as is also that of the small plain of Gavílan between the two.

II. *The Northern group.* This group is especially noticeable for dropping Tau.

a. (Sal.) Plain of Salámas, in Persia, to the north-west of the Sea of Urmi.

b. (Q.) Qudshanis, in Turkey, the village of the Patriarch Mar Shimun, gives its name to the dialect of the neighbouring district, which is a little south of the Sea of Van.

c. (Gaw.) The plain of Gawar, in Turkey, a high table-land to the west of the Perso-Turkish frontier. This plain and the district round Qudshanis are called ‘Rayat’ or *Subject*, being entirely under the direct government of the Turks.

d. (J.) The dialect of Jilu is practically the same. This very mountainous district lies a little to the west of Gawar, and geographically belongs to Group III., being Ashiret; but philologically it belongs to Group II. Its people are very different in appearance and character from most of the other Syrians, being of a more Jewish cast.

III. *The Ashiret group.* K. in the following pages denotes the dialects of the Ashiret or Tribal (semi-independent) districts of Central Kurdistan, which consist of inaccessible mountains and valleys lying between Van and Mosul. Over these districts the Turks exercise little more than a nominal sway, and the soldiers seldom penetrate it. Of these districts we have :—

a. (Ti.) Upper T̄iari, to the north-west of the group; this is by far the largest Ashiret district.

b. (Tkh.) Tkhuma, a large valley east of T̄iari, south-west of Jilu.

c. T̄al, Baz, Diz, Wal̄tu, smaller Ashiret districts, north and east of Tkhuma.

d. (Ash.) Ashitha, in Lower T̄iari, to the south-west of the group. This is the principal village in the Ashiret districts, and its dialect differs very greatly from that of Upper T̄iari, and approaches rather those of the fourth group.

e. (MB.) Mar Bishu; (Sh.) Shamsdin. These are districts in Turkey close to the Persian frontier, south-west of Gawar, and are inhabited by colonies from T̄iari. Their dialects are closely related to that of T̄iari, but are somewhat influenced by the first, or Urmi, group. This is still more the case with the dialects of Tergawar, Mergawar, and Bradust, three neighbouring upland plains on the Persian side of the frontier. The village of Anhar in the plain of Urmi, near Tergawar, is also a colony from T̄iari, and retains several T̄iari peculiarities of language, grafted on the Urmi speech. These districts are separated from the rest of this group by Gawar and Jilu.

IV. *The Southern group.* a. (Al.) The Alqosh dialect, spoken in the villages of the plain of Mosul. In the town of Mosul itself vernacular Syriac almost entirely gives place to Arabic. This dialect receives its name from the village of Alqosh, about thirty miles north of Mosul, where is the famous monastery of Raban Hurmizd. The language of the other villages, Telkief, Teleskof, and the rest, differ in small particulars from that of Alqosh itself.

b. (Bo.) The Bohtan dialect, spoken in Bohtan, in Western Kurdistan, a district lying on the Eastern branch of the Upper Tigris.

c. (Z.) The Zakhu dialect, spoken by the Jews of that place, which is about sixty miles north of Mosul. It greatly resembles that of Alqosh.

With regard to foreign words, Groups I. and II. are chiefly affected by Persian and Azerbaijani Turkish; Group III. by Kurdish and Arabic; Group IV. by Arabic.

*Origin of the Vernacular.* It would appear that the dialects, though sufficiently different to make it difficult for a man to understand one of a distant district, are yet sufficiently alike to argue a common origin. This origin, however, we can hardly seek in the written or classical language. It would be a mistake to look on the spoken Syriac as a new creation, springing from the ruins of the written tongue; the former may indeed in a sense be called *The New Language*, as it has greatly developed its grammatical structure in an analytical manner, and has dropped many of the old synthetic forms, but much or most of it was doubtless in use side by side with the written classical Syriac for centuries. It retains in many cases forms less developed than corresponding forms in the written language; thus in § 32 we see that in the formation of the first person plural of the first present tense, the spoken Syriac retains the Khéith which is dropped in the classical. The contractions in the tenses of the vernacular shew independence of the written language (§§ 31, 32). Many words are found in the former which are not used in the latter, but which are found in the Chaldee and other older Aramaic dialects. So too, some of the compounds which are survivals of the construct state (§ 16, ii. g) and some of the few remaining agents of the old form (§ 77, 2) are formed from verbs not found even in the latest classical Syriac, though used now; this would shew that these verbs were in use in speaking, though not in writing, before those now almost obsolete constructions and formations were given up. The form of the past participle of the second conjugation, *mpu'la*, and of the verbal noun of the same, *mpa'uli* or *mpa'ulé*, can hardly have been derived from the very different forms which correspond to them in the classical language; and the same may be said of the method in which the prepositions take pronominal affixes.

*The style of spelling adopted.* European Orientalists have sometimes expressed surprise that the missionaries who reduced the language to writing did not adopt the Roman alphabet. Had their

only object been to make the language known in Europe, they might have done so; but as their aim was to enable the Eastern Syrians themselves to read and write their own language, they had no option but to use the character to which the people themselves were accustomed. They already wrote classical Syriac, which contained a very large number of the words used in the spoken tongue, and therefore it was absolutely necessary to employ the alphabet which was in common use. Many difficulties however present themselves. Are words to be spelt on exact phonetic principles? And if so, what dialect is to be chosen? How is a man of one district to understand a book printed in the dialect of another? It is impossible to print the books in every dialect, and one must aim at spelling so as to make the books intelligible to the greatest number of readers possible. The Archbishop of Canterbury's Mission Press at Urmi has therefore laid before itself the following principles: (1) The Vernacular must be treated as a historical language, not as one invented in the present generation; in other words etymology must be considered. (2) The spelling of classical Syriac is taken as a basis. Thus when Old Syriac spelling gives the vernacular sound, it is adopted, although some other perhaps simpler spelling also gives the sound. (3) When some districts follow Old Syriac and some depart from it, the words are spelt in preference according to the former (see e.g. § 87, *c* to *m*). (4) But when all, or nearly all, the dialects differ from Old Syriac, the vernacular sound is followed. (5) Words not generally understood except in one dialect—and especially foreign words, which are often used in one district only,—are used as sparingly as possible. (6) The mark *talqana* (lit. *the destroyer*), which denotes a silent or fallen letter, is retained to a considerable extent<sup>1</sup>, both because a letter thus marked may be sounded in some dialects though it has fallen in others, and also because a Syriac word thus marked may often be made intelligible to those who do not use it by the fact of its resemblance (to the eye) to the corresponding word in the classical

<sup>1</sup> On the other hand it is not used with an initial vowelless Alap or Yudh. In the later, but not the earlier East Syrian manuscripts, it is found with the very few words which begin with a vowelless Alap. In the vernacular, however, similar words are very numerous, and it is a great gain to be able to dispense with the mark. As Alap and Yudh without a vowel have no sound it seems needless to write a sign which denotes that the sound is taken away. In some cases (§ 29, Note 2) it would be a distinct error to write it, as the Yudh contributes to the diphthongal sound.



language, which all who can read and write understand to some extent. (7) The same remark applies to etymological spelling. A word thus spelt is easily recognized, even if not used in speaking; and moreover it is found that a word spelt etymologically is frequently capable of more than one pronunciation, and therefore suits the speech of several dialects.

There is of course no royal road to the end desired, of making the books intelligible to all the Eastern Syrians, and the method here advocated will not give the exact colloquial language of any one dialect; but it aims rather at producing a literary style which will make communication between the various districts easier.

*Arrangement of this book.* This grammar is primarily intended for the use of those who wish to learn vernacular Syriac practically, and therefore, while the classical language is constantly referred to for illustration, a knowledge of it is not assumed. Those who wish to learn only one dialect may do so by omitting all variant forms marked with letters denoting other dialects. The discussion of derived nouns and verbs, and of alphabetical peculiarities of the vernacular as compared with classical Syriac, is postponed to the end of the book, in order that the reader may have some knowledge of the language before he reaches them; and the accidence and syntax are placed together instead of being separated, as this has been found in several grammars of modern languages to be of practical advantage in rendering their acquisition easier. A large number of idiomatic phrases arranged in alphabetical order will be found in the book; and over one hundred proverbs, which may be of general interest, have been added in the Appendix.

The author is indebted to Miss Payne Smith and to Mr Norman McLean, Fellow of Christ's College, Cambridge, for reading the proofs of this work, and for making various suggestions.

NOTE. No dictionary of the vernacular has been published, but a vocabulary of verbs used in several districts, with meanings in English, has been compiled by the present writer and may be had from the English Mission Press at Urmi, or from the Secretary of the Archbishop of Canterbury's Mission (7, Dean's Yard, Westminster), price 5s.

## ABBREVIATIONS.

N.S.	‘New Syriac,’ the vernacular.
O.S.	‘Old Syriac,’ the classical language.
Turk.	Azerbaijani Turkish.
Osm. Turk.	Osmanli Turkish.
Kurd.	Kurdish.
Gk.	Greek.
Pers.	Persian.
Chald.	Chaldee.
Arab.	Arabic.
Heb.	Hebrew.
pron.	pronounced.
Nöld.	Nöldeke’s <i>Grammatik der Neusyrischen Sprache</i> (Leipzig, Weigel, 1868).
Nöld. O.S.G.	Nöldeke’s <i>Syrische Grammatik</i> [the Classical language] (Leipzig, Weigel, 1880).
St. or Stod.	Stoddard’s <i>Modern Syriac Grammar</i> (American Oriental Society, Volume v. 1856).
Socin	Socin’s <i>Neuaramäischen Dialekte von Urmi bis Mosul</i> (Tübingen, 1882).
Sachau	Sachau’s <i>Skizze des Fellichi-Dialekts von Mosul</i> (Berlin, 1895).

The usual grammatical abbreviations are used.

*Abbreviations for dialects.*

Al.	Alqosh.	Q.	Qudshanis.
Ash.	Ashitha.	Sal.	Salámas.
Az.	Azerbaijan Jews.	Sh.	Shamsdin.
Bo.	Bohtan.	Sp.	Sipurghan.
Gaw.	Gawar.	Tkh.	Tkhuma.
J.	Jilu.	Ti.	Ṭiari.
K.	Kurdistan (Ashiret districts only).	U.	Urmi.
MB.	Mar Bishu.	Z.	Zakhu Jews.

One of these abbreviations after a grammatical form indicates that the form is used in the district for which the abbreviation stands; but not necessarily that it is confined to that district.

When no abbreviation follows any particular form, it is to be read as being used in a large number of dialects.

The letters O.S. *after* a Syriac word denote that the word is used both in O.S. and N.S., though in the case of verbs ending in a guttural it is to be understood that the vocalization of the last syllable is different, see p. 286; but the letters O.S. *before* a Syriac word denote that it is used in O.S. and not in N.S.

*Transliteration of Syriac words.* When to indicate the pronunciation or for any other reason, Syriac words are transliterated into Roman letters, we read:—

â, ā as in *far*; ă as in *pat*.

é, êi as *a* in *fate*; ei as in *height*; ě as in *pet*.

î as in French *île*; ĩ as in *pit*.

o as in *pole*; oi, oy as in *hoiden*, *boy*.

û, ū as in *flute*; ů as in *but*.

The Syriac Qop is represented by *q*, Ṭéith by *ṭ*, and Ṣadhé by *ṣ*, except in abbreviations.



# GRAMMAR OF VERNACULAR SYRIAC.

## GRAMMAR OF VERNACULAR SYRIAC.

## THE LETTERS.

§ 1. *Consonants*<sup>1</sup> ܐܠܦܐܝܢ.

Not joined to preceding letter.	Joined to preceding letter.	Estrangéla.	Name of letter.	Value in English.
ܐ (final)	ܐ (final)	ܐ	ܐܠܦ Alap	See § 4.
ܒ	ܒ	ܒ	ܒܝܬ Bêith	b; (aspirated, w. See § 7).
ܓ	ܓ	ܓ	ܓܡܠ Gamal	g; (asp. gh guttural).
ܕ	ܕ	ܕ	ܕܠܬܐ Dalath	d; (asp. as <i>th</i> in <i>then</i> ).
ܥ	ܥ	ܥ	ܚܝ ܬܝ Hé or Hi	h
ܦ	ܦ	ܦ	ܘܐܘ Wau	w
ܩ	ܩ	ܩ	ܙܝܢ Zain	z
ܠ	ܠ	ܠ	ܬܝܬܐ Kheith	kh guttural.



These letters should be written by beginning at the right hand bottom corner, and most of them in several separate strokes.

The Estrangéla letters are now as a rule only used for headings of chapters, titles of books, and the like. There are no capitals, and the Estrangéla letters are not used for this purpose, but rather correspond to our black letter.

Of these consonants all may be affixed to the preceding letter; and all also to the following letter except 𐤀, 𐤁, 𐤂, 𐤃 (usually), 𐤄, 𐤅, 𐤆, 𐤇 (𐤈). In manuscripts 𐤉 followed by 𐤊 is not joined on; but this rule is not now generally observed. In some of the older manuscripts 𐤉 is not joined on to 𐤃, 𐤄, and other letters. Estrangéla letters follow the same rule in joining on as the others, but 𐤉 is never joined to the letter following.

Alap is written 𐤀 except (1) after 𐤁 when it is written 𐤂 whether final or not; (2) when final, when it is written 𐤃. But after 𐤁 and 𐤅 it is written 𐤀 even though final.

§ 2. *Final letters.* For 𐤁 see above. Final Kap, Mim, and Nun take the forms 𐤋 or 𐤌, 𐤍 or 𐤎, 𐤏 or 𐤐. These letters when standing alone are usually written double, as 𐤋𐤋, 𐤍𐤍, 𐤏𐤏; though the final disjoined forms may stand alone; the others never.

When 𐤃, 𐤄, 𐤅, 𐤆 (𐤇), 𐤈, 𐤉, 𐤊, 𐤋, 𐤌, 𐤍, 𐤎, 𐤏, 𐤐 are final, whether joined to the preceding letter or not, a small stroke is added: thus 𐤃, 𐤄. Yudh final after 𐤂 is generally written > in manuscripts. 𐤁 followed by 𐤂 at the end of a word is generally written 𐤁𐤂 if the 𐤁 be attached to the preceding letter; if not attached, it is written 𐤁𐤂 or 𐤁𐤃.

§ 3. *Aspirated letters.* The letters 𐤁𐤂𐤃 have a dot below them when aspirated, and a dot above them when not aspirated.



But these dots are not written when they would interfere with vowel signs<sup>1</sup>.

Ⲁ aspirated is written Ⲁ̣; a dot is never placed above this letter. It is only aspirated in Syriac words (in most districts) when forming a diphthong (see § 7), whether in the vernacular or in the classical language in its Eastern form, which thus differs from Western or Jacobite Syriac. In words from Persian, Arabic, etc., there are a few exceptions in the speech of the better educated, and Ⲁ then is *ph*; but in general *f* of a foreign language becomes *p* in Syriac. In Al. and Z. it is often aspirated even in Syriac words, especially at the beginning. Thus ⲉⲩⲁⲛ to *abound* has Ⲁ̣.

The letters which are capable of aspiration are called by the East Syrians ⲉⲩⲁⲛⲉⲩⲁⲛ, *bagh-dakh-path*. An aspirated letter is called ⲉⲩⲁⲛⲉⲩⲁⲛ (see § 95 *d*) and aspiration ⲉⲩⲁⲛⲉⲩⲁⲛ, or softening; an unaspirated letter is ⲉⲩⲁⲛⲉⲩⲁⲛ, and non-aspiration ⲉⲩⲁⲛⲉⲩⲁⲛ or hardening.

In U. Sp. Q. Sal. J. Gaw. etc. Ⲁ and Ⲁ̣ are never aspirated. The vernacular is more simple than the classical language in the matter of aspiration; if a letter is aspirated in the normal form of the word, it is aspirated throughout all its grammatical changes in the vernacular. See § 84 for Bar Zu'bi's rules; §§ 94, 95, for differences between O.S. and N.S. in this respect.

#### § 4. Notes on the pronunciation of the letters.

(1) Ⲁ is not pronounced. It is used chiefly as a peg to hang a vowel on, or as a quiescent final letter.

(2) Ⲁ̣ in many words modifies the vowel sound which is connected with it. See § 6. But a vowelless Ⲁ̣ at the beginning of

<sup>1</sup> In fully vocalized writing if one of these letters in the middle of a word has not a dot below it when there is a vacant space beneath, we understand it to be hard; and so if there is no dot above and the space above is vacant, we understand it to be soft.

Thus ⲉⲩⲁⲛ has ⲉⲩⲁⲛ; ⲉⲩⲁⲛ has ⲉⲩⲁⲛ. When in this book Ⲁ and Ⲁ̣ are written with a dot beneath, it is of course only meant that they are aspirated in K. Al. etc.

a word ordinarily adds nothing to the sound. One or two words like ܥܠܡܐ *cloud* gave a half vowel to ܥ. So ܥܕܢ *Eden*; sometimes ܥܕܢܐ *he was baptized*, ܥܕܢܐ *baptism*. In Al. Z. initial vowelless ܥ usually has a half vowel. Thus ܥܕܢܐ *act*, ܥܕܢܐ *I ran* have half vowels, though elsewhere they are pronounced *wadha* (*wada*), *riq li*. ܥ and ܥ are not passed over in the middle of a word after a vowelless consonant; a break in the breath must be made. Thus ܥܕܢܐ *earth* is pronounced *ār-‘ā* not *ārā*.

(3) ܥ and ܥ are pronounced low down in the mouth and throat respectively; they have a very hard sound and necessarily modify the accompanying vowel (see § 6). ܥ is pronounced by putting the middle, not the tip, of the tongue against the roof of the mouth.

(4) ܥ and ܥ aspirated have the same sound<sup>1</sup>; it is somewhat harsher than the Scottish and North German *ch*; in some districts it is a very harsh aspirate indeed. The ܥ is a soft aspirate, pronounced lower down the throat, something like the German *g* in *tag*.

(5) ܥ before ܥ is pronounced ܥܥ, as ܥܥܐ *store room* (*ūmbar*).

(6) A mark ~ under or above ܥ or ܥ make them = *j* (in *jay*) and *ch* (in *church*) respectively. These letters are then called *Jamel* and *Chap*. The same mark with ܥ or ܥ makes them = *j* in French *jamais*. The name of this mark is ܥܥܥܥܐ U. *majliyāna* or *wearing away* (ܥ K.).

(7) A letter repeated must be pronounced twice, not as in English as a single letter. This is a matter of considerable importance. Thus we have ܥܥܥܥܐ K. *I complete* (§ 36), pronounced *mtā-m'min*, not *mtāmin*.

<sup>1</sup> But see § 107.

(8) In other words all letters must be pronounced in full, and none left half pronounced as is so often done in English. Thus in **بُخْدُ** *firewood*, the **د** must be finished before the **ب** is begun.

(9) Care must be taken to pronounce letters not marked with talqana (§ 9), especially **ش**, which though feeble when without a vowel, is still sounded; thus **زَمَاتِش** *trouble* is not *zāmāt* but *zāh'māt*. § 6 (1).

(10) Initial **ا** if it has no vowel has no sound.

(11) In most words **س** and **ص** have the same sound. If any difference is made, **س** is somewhat more sibilant. It is not *ts*.

(12) **ش** final is silent. See § 108.

### § 5. Vowels **أَؤَإِ**.

The vowels are marked by dots placed above or below the consonants, as shown by the following table.

÷ Pthakha, **فَأَ** = *a* in *fat*; sometimes *e* in *pet*.

÷ Zqapa, **قَأَ** = *a* in *psalm*.

— Zlami zogi, **أَؤَ**, **كَؤَ**, or Zlama zoga **أَؤَ**, **كَؤَ** = *i* in *fit*.

— Zlami pshuqi, **أَؤَ**, **كَؤَ**, or Zlami yarikhi **أَؤَ**, **كَؤَ** (also Zlama pshuqa, yarikha) (1) as *ee* in *feet*, *i* in French *si*, (2) as *a* in *fate* or often somewhat shorter.

ب Khwaṣa, **أَؤَ** = *ee* in *feet*, *i* in French *si*.

و Rwaṣa, **أَؤَ** = *u* in *rule*; in a few words like *oo* in *wool*, e.g. **دَؤَ** *world* (Turk.) [so **د** *all*; see below]. In Sh. and M.B. more like a French *u* in all words.

و Rwakha, **أَؤَ** = *u* in *rule*, slightly inclining to *o*, especially in Al. Z.

*Half vowels.*

⸐ Half Pthakha, a very short vowel: very rarely written in N.S.

⸑ Half Zlama, a very short Zlama.

These are usually written between consonants in manuscripts, but in printing they are necessarily put under one of them; e.g. **ܡܕܕܝܬܐ** *west* O.S. and N.S. **ܡܕܡܕܝܬܐ** O.S., K. *Baptist* (= **ܡܕܡܝܬܐ** U.). Half Pthakha is also called **ܡܕܗܬܐ** *mar-h'tana* or *making to run*; half Zlama is **ܡܗܓܝܢܐ** *m'hagyana* or *spelling*. The former must not be confused with *talqana* (§ 9). An O.S. half vowel is frequently replaced by a whole vowel in N.S. See § 86.

Of these vowels Khwaṣa can only be used with ⸐, Rwaṣa and Rwakha with ⸑. The others can be used with any letter, provided it be not final.

*Notes.* (1) The form Zqapa is preferred by the Eastern, Zqopho by the Western Syrians.

(2) There is much variation in different districts in the pronunciation of long Zlama. In Urmi the first pronunciation is usual, except in a few words such as **ܕܐ** *not* (if indeed this is the proper method of spelling this word; see § 67): **ܕܐܝܬܐ** *other* (rarely with the first pronunciation): **ܕܐܝܬܐ** *yes* (sometimes: but **ܕܐܝܬܐ** *yes* always has the first pronunciation); **ܕܐܝܬܐ** *two* (O.S. **ܕܐܝܬܐ**); and in the names of the letters **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, but the sound is rather a short one; and **ܕܐܝܬܐ** where the sound is long. On the other hand both in K. and U. the letters **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ** usually (but not always) have the first sound. In K. Al. the second pronunciation is more common except in plurals in **ܕܐܝܬܐ** and in the pronominal affix **ܕܐܝܬܐ**; but in Ṭiari these plurals also often have the second sound, as **ܕܐܝܬܐ**, and in Al. both these plurals and **ܕܐܝܬܐ** often have the second sound.

In many cases the variation of pronunciation shows that long Zlama should be written, as etymology also would suggest. Thus the 3rd pl. present of ܠܐ verbs, as ܠܐܝܬܝܢ *they reveal* (O.S. ܠܐܝܬܝܢ) is pronounced *galé* in K. Al., *gali* in U.; in the K. form of the 3rd pers. pl. possessive pronoun with nouns, as ܕܕܝܬܝܢ *their book*, the first sound prevails in Tkh., the second in Ti. The K. imperfect ܐܬܝܬܝܢ *they were* (O.S. ܐܬܝܬܝܢ) is *wé-wa*, § 29. ܕܝܬܝܢ *smell*, has the first sound in U., the second in K. ܕܝܬܝܢ *go*, is pronounced *zé*, *zi*, *sé* or *si*. ܕܝܬܝܢ *lord of* (§ 16) is *mari* in U., *maré* in K. The K. forms ܕܝܬܝܢ m., ܕܝܬܝܢ f., are *khreña* and *khreña* (= *other*).

(3) No vowel can be placed on the final letter of a word, except ܐ, ܐ, ܐ; hence the use of the Alap in which nearly all purely Syriac nouns now end.

(4) ܐ final must be distinguished from ܐ and ܐ. It is marked, in U., by the breath being made to pass sharply over the tongue as the vowel *i* is being pronounced. The distinction is hardly marked in K. Al. Z. etc. ܐ has the sound of short *i* in ܐܝܬܝܢ *there is*; in the fem. past part. of 1st conj. as ܐܝܬܝܢ *finished*; and usually in the preterite 1st conj. as ܐܝܬܝܢ *I finished*; but not when the object is expressed by affixes. See § 50. Also in ܐܝܬܝܢ *husband's brother*, but not in ܐܝܬܝܢ *husband's sister*.

(5) ܐ often does duty both as a vowel and as a consonant. Thus ܐܝܬܝܢ *di-yan, of us*. This is not the case with ܐ; if Rwaṣa or Rwakha or a diphthongal Wau is followed by the sound of Wau consonantal, ܐ must be repeated. Thus ܐܝܬܝܢ *in us*, is *gá-wan*, not *gô-wan*. ܐ initial is pronounced *î* not *yî*.

(6) A few words are always written without vowels; as ܐܝܬܝܢ (*mñ*) *from*; ܐܝܬܝܢ (*mñ*) *who*; ܐܝܬܝܢ (*kul*) *all*; ܐܝܬܝܢ (*ō* or *ow* as in *cow*)

he or that; ܐܝܬܐ (*ā* as in *fate* or *ei*) she or that; and so their derivatives, as ܡܠܟܐ *universal*, ܐܝܬܐ ܡܠܟܐ *then*, ܡܠܟܐ *all of it*. But ܡܝܢ with affixes receives *Zlama zoga*, as in O.S., as ܡܝܢ ܡܝܢ *from him*.

(7) The letters ܐ *of*, ܘ *and*, ܝ *in, with*, ܠ *to*, and combinations of them, are prefixed to words without vowels, except in Al. where they have *Zlama zoga* before a vowelless letter. But they do not quite coalesce with the word following. Thus there is a distinction between ܠܬܝܠܬ *late (drang)* and ܠܬܝܠܬ *of colour (d'rang)*, though the former word is sometimes pronounced, especially by children, like the latter. Between a preposition and a demonstrative pronoun an inserted ܐ coalesces with the latter as ܠܬܝܠܬ ܠܬܝܠܬ *on this*, § 70 (12); and so often ܝ, ܠ before demonstrative pronouns, and sometimes ܐ when = *of*. In O.S. these particles receive *Pthakha* before a vowelless letter. ܘ is pronounced *u* when = *and*. ܠ with a vowel, preceded by these particles, does not in N.S. usually throw back the vowel to the particle, as always in the Western and sometimes in the Eastern form of O.S.

(8) Before ܠ *Zlama* is always the long one.

### § 6. *Modification of vowel sounds by certain consonants.*

(1) Before a silent letter a short vowel is lengthened; this applies to a letter with *talqana* (§ 9) as well as to a vowelless ܐ or ܠ, as ܡܠܟܐ *first (qâ-maya)*; ܡܠܟܐ *one (khâ)*, usually; ܡܠܟܐ *face (pâtha)*, ܡܠܟܐ *doing (bî-wadha)*. For exceptions see § 37 b. So also *Pthakha* before ܐ as in ܡܠܟܐ *trouble (zâh'mât)*.

(2) The vowel sounds are slightly modified when in the same syllable with ܐ, ܘ, ܝ, ܠ, ܝܠ, and sometimes with ܡܠܟܐ. *Pthakha*, *Zlama zoga*, and often *Zqapa* are then sounded nearly like *u* in *but*, as ܡܠܟܐ *five (khûmsha)*, ܡܠܟܐ *wheat (khûṭi)*, but not in ܡܠܟܐ *to sin (khâṭi)*; ܡܠܟܐ *locust (qûmṣa)*. There are however many exceptions,

especially with **ع**. Almost always in Al., and often in K., **ا** does not modify the vowel, but is pronounced like **2**. In other districts this modification is the only way of distinguishing **ا** and **2**. **أَثْرَا** country, is pronounced 'ūthra (U. 'ūtra), as if written with **ا**; and so **أُمْبَارَا** store room (ūmbar).

The long vowels **ا**, **ي**, after **ك**, **خ**, **ح**, are necessarily somewhat modified. If these letters are properly pronounced, far back in the mouth and throat, the proper vowel sound follows naturally. Thus **فِيْجَا** fig and **مُدَا** mud have quite distinct vowel sounds; and so also **يَدَا** hand and **فَيْسَا** feast, even if the Zlama of the latter have the first sound. (In Tkh. it has the second sound.)

Note that the preterite (§ 32. 4) of the first conjugation is always pronounced with the *ɪ* sound even with these letters in it. This is an additional reason for spelling it with **ب** (though the sound is usually short) and not with Zlama. Thus **قَمْلِيْ** is *qǐmli*; if we wrote it **قَمْلِيْ** it would be *qǔmli*.

The word **سِيْوْنَا** Sion is usually pronounced *Seihyun* (sound the *h*).

### § 7. Diphthongs **أَوَا** **أَيَا**.

**ا** as *a* in *fate*, as **أَمْرَا** one who rises; or *ei* in *height* as in **سُورَا** Syrian, where the **ا** does duty first in the diphthong and then as a consonant. If the **ا** has no vowel the first sound is more common. Some words are pronounced both ways, as **فَيْجَا** gain, interest. The following are irregular: **يَقْبَا** good (U. *spoi-i*, K. *spei*, rather drawn out), **بُيْزَا** U. *bitter* (*moira*), **بُيْزَا** U. *cold* (*qoira*), but not the kindred words **بُيْزَا** U. *hot* (*kheima*), **بُيْزَا** thinned

out, as trees (*deila*). In K. Al. and O.S. these are ܕܝܠܐ, ܕܝܠܐ, ܕܝܠܐ, ܕܝܠܐ.

The diphthong ܝܐ has the same sound. But in U. ܝܕܐ wishing, ܝܕܐܝܐ knowing, ܝܕܐܝܐ fearing, have the sound of *oi*; in K. Sal. etc. of *ei*.

ܝܐ, ܝܐ, ܝܐ, as *o* in *pole*. But ܝܐܝܐ is pronounced *wâ*; and in the names of the letters ܝܐ, ܝܐ the diphthong has the sound of *ow* in *cow*.

ܝܐ, ܝܐ, generally as *o* in *pole*, rarely as the following diphthong. [In the name ܝܐܝܐ Japhet, ܝܐ has a feeble sound, *Yôphet*.]

ܝܐ (rare), somewhat like *ow* in *cow*, as pronounced by the uneducated in London, as ܝܐ tinder.

ܝܐ and ܝܐ, generally as *a* in *fate*, sometimes as *ei* in *height*. ܝܐܐ eye, fountain, has the first sound in K. the second in U. Distinguish ܝܐܐܐ heaven (first sound) and ܝܐܐܐܐ hearing (second). Exceptions: ܝܐܐ as (*âkh*), ܝܐܐܐ as (*mâkh*, but in Al. *mêkh*): ܝܐܐܐ there is not (*lîṭ*) and its variant ܝܐܐܐ (*lîṭîn*). [In K. Al. we have ܝܐܐܐܐ which in Ti. is *lâth*, in Tkh. *lîth*, in Al. *léth*.] ܝܐܐܐܐܐ temple (*hêkla*).

ܝܐ, ܝܐ, ܝܐ, ܝܐ, ܝܐ, either as *u* in *tune* or *u* in *rule*. At the end of a word these are not properly diphthongs, but the consonant has a feeble, half-whistling sound. Thus ܝܐܐܐܐ to sit is not *yâtiv* nor yet *yâtu* (*u* as in French), but between the two, and ends with a soft whistle.

In ܝܐ, ܝܐ (followed by a consonant) the ܝܐ and ܝܐ give no additional force to the Rwaṣa. In ܝܐܐܐܐ Yudh gives no additional force to the Zlama, except at the end of a word in U.



ܘܐ at the end of a word gives Yudh a very short sound; but ܘܐܐ is *û* only.

*Note.* The combination ܐܐ has always been distasteful to the Eastern Syrians. Hence when the Western Syrians used this diphthong, the Easterns put Zqapa for Pthakha. Hence we have ܐܐܐܐܐܐ day, O.S., Ti. Al. not ܐܐܐܐܐܐ (pron. in U. Q. Tkh. etc., ܐܐܐܐܐܐ). So in quadrilaterals ܐܐܐܐܐܐ to confess, not ܐܐܐܐܐܐ.

This applies also to a great extent when the Wau has a vowel, not only in O.S. but also (especially in K.) in N.S.; thus, where in U. they say ܐܐܐܐܐܐ to join, in K. they say ܐܐܐܐܐܐ.

### § 8. Accent ܐܐܐܐܐܐ.

In speaking the accent is almost invariably placed on the penultimate, even in foreign words.

*Exceptions.* (1) ܐܐܐܐܐܐܐ teacher, ܐܐܐܐܐܐܐ my brother, and the like, when used vocatively, are accented on the first.

(2) Words with the 3rd pl. pronominal affix ܐܐܐܐܐܐ are often accented on the last especially in U. There was originally another syllable here, which is still used in K. See § 11. Cf. ܐܐܐܐܐܐ now (= ܐܐܐܐܐܐ) which is oxytone.

(3) Adverbs in ܐܐܐܐܐܐ are also usually oxytone. But they are rare (§ 67).

(4) ܐܐܐܐܐܐܐ especially (pers.), ܐܐܐܐܐܐܐܐ in the morning, ܐܐܐܐܐܐܐܐ (ܐܐܐ Sal.) in short, and ܐܐܐܐܐܐܐܐ deacon, are accented on the first. But the plural ܐܐܐܐܐܐܐܐ is accented regularly, and in K. often the singular. ܐܐܐܐܐܐܐܐܐ immediately, is accented on both first and last, ܐܐܐܐܐܐܐܐܐ U. always, on the first. Also the following are accented on the first and pronounced as one word: ܐܐܐܐܐܐܐܐܐ last year, ܐܐܐܐܐܐܐܐܐܐ Ti. Al.

upwards, ܬܝܠܐ ܬܝܠܐ Ti. Al. downwards, ܬܝܠܐ ܬܝܠܐ U. in the evening, ܬܝܠܐ ܬܝܠܐ one gran (7d.), ܬܝܠܐ ܬܝܠܐ one tumân (6s.), ܬܝܠܐ ܬܝܠܐ Mar Shimun (but not the names of the other bishops), ܬܝܠܐ ܬܝܠܐ this side, ܬܝܠܐ ܬܝܠܐ that side; and so ܬܝܠܐ ܬܝܠܐ suddenly.

(5) When the 2nd pl. pronominal affix ܬܝܠܐ, or the plural imperative affix ܬܝܠܐ are added, the accent is often on the antepenultimate.

(6) Generally when any affix is added to a word, whether written as part of the word or not, it counts as part of the word in determining the accent. Thus ܬܝܠܐ ܬܝܠܐ he will heal, is accented on ܬܝܠܐ, but ܬܝܠܐ ܬܝܠܐ he will heal him, on ܬܝܠܐ.

(7) The verb ܬܝܠܐ, ܬܝܠܐ was, similarly counts as part of the word. Thus in ܬܝܠܐ ܬܝܠܐ he would finish, the accent is on the ܬܝܠܐ.

(8) In ܬܝܠܐ first (adv.), the accent is often on the first, and the first Zqapa is very feeble, especially in U. Thus qâm'ta. So in abstracts in ܬܝܠܐ the ܬܝܠܐ often falls or is feeble, and the Zqapa before ܬܝܠܐ is accented, especially in U.

(9) ܬܝܠܐ ܬܝܠܐ Easter U., ܬܝܠܐ ܬܝܠܐ Christmas U., are each pronounced as one word, with the accent on ܬܝܠܐ.

(10) All plurals in Sal. Q. Gaw., which correspond to U. plurals in ܬܝܠܐ, and K. plurals in ܬܝܠܐ, are oxytone, the last syllable having fallen. Thus we only distinguish ܬܝܠܐ sides (dipnâ) from ܬܝܠܐ side (dîpna) by the accent. See § 18. Note 3.

(11) The numerals in § 28 (1) are accented on the first, as ܬܝܠܐ ܬܝܠܐ both of them, also the days of the week, § 28 (5).

§ 9. *Signs.* N.S. **ܒܝܬܬܐ**, or Al. **ܒܝܬܬܐ**.

*Talqana.* A line above a letter  $\neg$  denotes that it is silent. This mark is called *talqana*, **ܬܠܩܢܐ** (or 'ܬ'), i.e. the destroyer: and a letter thus marked is called *thiqta*, **ܬܝܩܬܐ** (or 'ܬ').

*Sign of the plural.* Two large dots above a word denote the plural in nouns, adjectives, and participles used adjectivally. They are called *Siami*, **ܫܡܝܐ**, or 'positions.' By preference they are put over **ܕ** and **ܡ** if these letters occur in the word, whether they already have a vowel or not. But they may be put over any letter. They are not written slanting over **ܕ** as by the Western Syrians. When written over **ܕ** one of them counts as the dot of the letter itself, as **ܕܕ**. They are not now used with verbs.

*Various.* A large dot is put over **ܐ** in the 3rd fem. pronominal affix (§ 11); and in **ܐܐܐ**, **ܐܐܐ** (§ 10); over **ܡܢ** *who* and under **ܡܢ** *from*. See § 5 (6). **ܠܐ** is written without a dot.

The large dots which marked the tenses and persons of the old verb have disappeared with those tenses.

The stops usually used are—: **ܐ** comma; **ܐ** semi-colon or full stop; **ܐ** full stop, especially at the end of a paragraph. This, or a star, often divides verses of psalms and anthems. The Syrians use their stops very loosely. The first of the above stops is more used than the comma in English. It is often called **ܐܕܬܐ ܕܢܝܡܐ** *drawing of breath*. In manuscripts a distinction is often made between the two ways of writing these two dots, according as they slant to the right or to the left.

For a fuller discussion of vowels and consonants in particular words see §§ 85—126 incl.

## PRONOUNS.

## ܠܟܬܡܬܝܢ

§ 10. *Personal Pronouns* ܠܟܬܡܬܝܢ ܠܫܘܢܝܢ.

The forms most commonly used are those written first.

Sing. 3 m. ܐܘܬ *he*, or ܐܘܘܬ U. (*ow-wun*), or ܐܘܘܬ U., or ܐܘܬ U., or ܐܘܘܬ Z., or ܐܘܬ K. Al. In all but the last ܬ is silent.

f. ܐܘܬ *she*, or ܐܘܬ U. (*ey-in*), or ܐܘܬ Al. Tkh., or ܐܘܬ Z., or ܐܘܬ Ti. In the first two and last ܬ is silent.

2 m. ܐܘܬ *thou*, or ܐܘܬ Tkh., or ܐܘܬ U. K. (ܐ in ܬܐܠ), or ܐܘܬ Al. Ti. Z., or ܐܘܬ Z., or ܐܘܬ Z., or ܐܘܬ Ti. Tkh., or ܐܘܬ Gaw.

f. ܐܘܬ *thou*, or ܐܘܬ Tkh., or ܐܘܬ U. K. (ܐ in ܬܐܠ), or ܐܘܬ Al. Ti., or ܐܘܬ Ti. Tkh., or ܐܘܬ Gaw.

1 m. and f. ܐܘܬ *I*.

Plur. 3 m. and f. ܐܘܬ *they* U. K. Al. Z., or ܐܘܬ K. Sal. Al., or ܐܘܬ Al. (*âné*), or ܐܘܬ Al. (*ânhé*).

2 m. and f. ܐܘܬ *you* U. K., or ܐܘܬ K. Al., or ܐܘܬ U., or ܐܘܬ Al., or ܐܘܬ Sal., or ܐܘܬ U.

1 m. and f. ܐܘܬ *we* U., or ܐܘܬ U. K. Al., or ܐܘܬ U.

ܐܘܬ and ܐܘܬ as personal pronouns are pronounced *ow* (as in *cow*) and *ei* (as in *height*) respectively. In reading O.S. the Eastern Syrians read them *how*, *hei* unless the ܬ has talqana.

All these pronouns are abbreviated when used with verbs. See §§ 29 *sqq.*

Of these **ḡḡ**, **ḡḡ**, **ḡḡ**, **ḡḡ** are O.S. forms. In O.S. **ḡḡ** the short gives place to a long vowel (§§ 87, 88) and we get **ḡḡ**. The form **ḡḡ** should perhaps be written **ḡḡ** giving in U. K. the first sound to Zlama, in Al. the second. All the forms for *they* seem to be derived from the *feminine* **ḡḡ** (whence **ḡḡ** by metathesis), which has ousted the masculine. The reverse usually happens, as we see in the verb forms, but other instances of the feminine surviving and not the masculine will be seen in the following sections. For O.S. **ḡḡ** we have **ḡḡ** with 2 prosthetic.

Most of the variants are due (a) to a love of aspiration in Tkhuma, (b) to a desire to emphasize by adding **ḡ**. [Qu. = O.S. **ḡḡ** ?]. (c) from a confusion with the affix forms of § 11, as **ḡḡḡḡ**, **ḡḡḡḡḡḡ**, **ḡḡḡḡḡḡ** (which has a double confusion with **ḡḡḡḡ**). Perhaps **ḡḡḡḡ** is itself formed by confusion with the affix of the 2 pers., in which case we should write **ḡḡḡḡ**. Possibly also **ḡḡḡḡḡḡ** may be a reminiscence of the termination of **ḡḡḡḡḡḡ** *ye are or become* = **ḡḡḡḡḡḡ** **ḡḡḡḡ**. (d) **ḡḡḡḡḡḡ** is in accordance with the usual Salamas usage of putting **ḡḡ** for **ḡ** final. (e) **ḡḡḡḡḡḡ** and perhaps **ḡḡḡḡḡḡ** are formed by a common dropping of **ḡ** final, § 116.

The personal pronouns of the first and second persons are not used objectively; affix forms are substituted, §§ 48—50. But rarely in Al. we have such instances as the following: St John xv. 24, **ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ** *they hated both me and my Father*. The 3 pers. pronoun is used objectively after prepositions in U., and also in K. Al. directly after verbs, as **ḡḡḡḡ ḡḡḡḡ** K. Al., *I saw him*. When used after prepositions **ḡ** must be inserted except sometimes after **ḡ**. Thus **ḡḡḡḡ ḡḡḡḡ** *for him* = **ḡḡḡḡ ḡḡḡḡ** or **ḡḡḡḡ ḡḡḡḡ**.

The 2 pers. plural is only used of more persons than one.

§ 11. *Affix forms.* سَلَفْتُمْ فِي هَؤُلَاءِ.

Sing. 3 m. **ḡ** U. Q. Sal. Gaw. J., or **ḡ** K. Al. Z. (and elsewhere more rarely with nouns, but always in the preterite of verbs).

3 f. **ṣ**<sub>ḥ</sub> or **ṣ**<sub>ḥ</sub> (as above).

2 m. ~~so~~. The ~~s~~ is frequently silent in J., especially with verbs.

2 f. جـ or جـ Ti. MB.

1 m. and f. u.

Plur. 3. **𐤀𐤍𐤌** U. Sal. Q. Ash. Al. (and K. J. after preps.) m. f.,  
or **𐤀𐤍𐤌** K. J. Al. Tal. (nouns), or **𐤀𐤍𐤌** MB. Sh. (and Z. after **𐤁**)  
m. f., or **𐤀𐤍𐤌** m. f. U. (after **𐤁**), or (rare) **𐤀𐤍𐤌** Al. m., **𐤀𐤍𐤌** Al. f.  
(also for masc.), or **𐤀𐤍𐤌** Bo. m.; **𐤀𐤍𐤌** Bo. f.

2 m. f.  $\text{جـ}\cdot\text{و}\cdot$  or  $\text{جـ}\cdot$  Ti. or  $\text{جـ}\cdot$  Ti. or  $\text{و}\cdot$  Al. Z.  
Also rarely in Ti.  $\text{و}\cdot$  (§ 70).

1 m. f.  or  or  K. U. Z. (nouns only except in Ti.).

*Notes.* (1) *Origin of the affixes.* We may compare the O.S. forms.

*a.* With masc. sing. nouns and all feminines, sing. and pl. in **اَلْ** [‘Singular affixes’].

S. 3 m. **ش**, f. **ش**, 2 m. **ش**, f. **ج**, 1 m. and f. **و** (no vowel).

Pl. 3 m. , f. , 2 m. , f. , 1 m. and f. .

b. With masc. pl. nouns ['Plural affixes'].

S. 3 m. 𐎲𐎠𐎼𐎿 (Western 𐎲𐎠𐎼𐎿), f. 𐎲𐎠𐎼𐎿, 2 m. 𐎲𐎠𐎼𐎿, f. 𐎲𐎠𐎼𐎿,  
1 m. and f. 𐎲𐎠𐎼𐎿.

Pl. 3 m.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ , f.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ , 2 m.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ , f.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ , 1 m. and f.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ .

From the 'Singular affixes' we have the N.S. forms  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ .

From the 'Plural affixes' we have  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  (= O.S.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ),  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  (= O.S.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐ}$  for  $\text{ܐ}$ , cf. § 109),  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  (= O.S.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐ}$  for  $\text{ܐ}$ , and the  $\text{ܐ}$  softened, cf. § 94),  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  and  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  (= O.S.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$   $\text{ܐ}$  dropped,  $\text{ܐ}$  softened),  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ,  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ . Hence also  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  and  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  (for which reason the accent in words containing the latter is irregular, § 8).  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  and  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  (= O.S.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ ). Hence also  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  with  $\text{ܐ}$  for  $\text{ܐ}$ , and  $\text{ܐ}$  softened.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  and  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  are O.S.  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ .

It is doubtful if N.S.  $\text{ܐ}$  is from the O.S. Singular affix  $\text{ܐ}$  or the Plural  $\text{ܐܳܠܳܬܳܐܢܳܐ}$ . If the former it is one of the many instances in which N.S. agrees with Chaldee rather than with O.S.

The old form  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  is found in Ti. in one or two prepositions: as  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  *of you* (pl.), § 70.

(2) These affix forms are used with nouns (to denote possessive pronouns), prepositions, in the preterite of verbs, and for objective pronouns to verbs.

(3) When they are emphatic after nouns and prepositions these forms are separated therefrom and  $\text{ܐ}$  (*of*) is inserted. Thus  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  *my book*. For the additional  $\text{ܐ}$  see § 70. But in Al. this method of expression is common when no emphasis is intended. In the same way in O.S. the Apocalypse differs from the Pshitta by having the detached forms when there is no emphasis.

For greater emphasis another  $\text{ܐ}$  is often added:  $\text{ܐܳܠܳܬܳܐܢܳܐ}$  *my book*.





The singular **ረሽ** is also used in **ረሽ ከዚህ** *about this = therefore* (see § 67). Sometimes **ረሽ** = *he, she, it* : **ረሽ** = *they*, and so the others.

(2) Sing. m. **ዐሽ** *that*, i.e. *ille*, [pronounced *ō* when a dem. pronoun, and so all its derivatives, as **ከዚህ ዐሽ** *on that side*, **ከዚህ ዐሽ** *in the morning*], or **ዐሽ** U. (*ow-wun*), or **ረሽዐሽ** U. (*o-waha*), or **ረሽዐሽ** Ash., or **ረሽዐሽ** (*o-woha*) U. Ti., or **ረሽዐሽ** Tkh. (*o-ha*), or **ዐሽ** Sal., or **ዐሽ** MB., or **ረሽዐሽ** MB., or **ዐሽ** Sh., or **ረሽዐሽ** Sh., or **ረሽዐሽ** U. (the longer the distance pointed out, the longer the penultimate is drawn out).

f. **ሒሽ** *that* [pron. *ā* as in *fate*: sometimes in Ash. etc. *ei* as in *height*], or **ሒሽ** U. (*eiyin*), or **ረሽሒሽ** U. *ei-yéha*, or **ሒሽ** Sal., or **ሒሽ** Tkh. MB., **ረሽሒሽ** Tkh. MB.

Plur. m. and f. **ሐሽ** *those*, or **ሐሽ** Al. (*a-né*), or **ሐሽ** K. Al. Sal., or **ረሽሐሽ** U.<sup>1</sup> Bo., or **ሐሽ** Tkh., or **ረሽሐሽ** Tkh., or **ረሽሐሽ** U.<sup>1</sup>, or **ሐሽ** U.<sup>1</sup>

(3) Sing. m. **ዐሽ**, f. **ሒሽ** *that*, i.e. *iste* K. (not Ash.). Elsewhere the above forms are used in this sense.

All these pronouns precede their nouns in N.S., as **ረሽ ረሽ** *this man* = O.S. **ረሽ ረሽ** (usually).

When used with prepositions these pronouns cannot be omitted as sometimes in O.S. Thus **ከዚህ ዐሽ** O.S. = **ከዚህ ዐሽ** N.S. *to those who deny him*.

Of the pronouns in the first series some seem to be derived from O.S. **ረሽ**: we thus have **ረሽ** (by metathesis) and **ረሽ**, singular for plural; then by dropping **ሐ**, **ረሽ** or **ረሽ**, whence **ረሽ**, **ረሽ**, **ረሽ**,

<sup>1</sup> Village of Anhar.

ܐܝܢܐ. (ܐ and ܐ for ܐ, § 109.) The forms with ܐ, m. and f., seem to come from the O.S. feminine ܐܝܢܐ or ܐܝܢܐ. Stoddard conjectures that ܐܝܢܐ is from ܐܝܢܐ.

The pronouns in the second series are the same as the personal pronouns, with extra syllables added for emphasis, and ܐܝܢܐ *behold* attached as often in other cases, § 73.

### § 13. Interrogative Pronouns. ܐܝܢܐ ܐܝܢܐ.

ܐܝܢܐ *who?*, or ܐܝܢܐ Sal. Gaw., or ܐܝܢܐ Al. (not Ash.) = O.S. ܐܝܢܐ (usually written ܐܝܢܐ). ܐܝܢܐ is also used in N.S. [Qu. ܐܝܢܐ = ܐܝܢܐ fem. for masc. ?]

*Whose?* is expressed by ܐܝܢܐ etc.; and so the other cases.

ܐܝܢܐ *what?* U. Ash. (perhaps = O.S. ܐܝܢܐ, or for ܐܝܢܐ), or ܐܝܢܐ (before a noun), or ܐܝܢܐ U. Ti., or ܐܝܢܐ K. Al., rare in Ash. U. (so O.S.), or ܐܝܢܐ Sh. Ti. (not Ash.), or ܐܝܢܐ Al., or ܐܝܢܐ K. Al., or ܐܝܢܐ Ti. (for ܐܝܢܐ ?).

ܐܝܢܐ *which?* U. Ash., with or without a noun (O.S. ܐܝܢܐ), or ܐܝܢܐ K. Sh. (the O.S. fem. ܐܝܢܐ, now used for both genders), or ܐܝܢܐ U., or ܐܝܢܐ, or ܐܝܢܐ Al. Z. (Mim for Nun), or ܐܝܢܐ Q. U.—(all sing. and pl.). Qu. ܐܝܢܐ, ܐܝܢܐ for ܐܝܢܐ : ܐܝܢܐ? cf. ܐܝܢܐ.

ܐܝܢܐ *how much*, or ܐܝܢܐ Al.; also an adverb, see § 67, and equivalent to *many* in ܐܝܢܐ ܐܝܢܐ *these many years* (τοσαῦτα ἔτη, St Luke xv. 29).

*Notes.* (1) ܐܝܢܐ is not used with a noun following.

(2) It is frequently used in U. at the end of a sentence as an interjection; as: ܐܝܢܐ : ܐܝܢܐ *I have a stomach ache*,

*what (shall I do?)* And often in expostulation, thus: **לָּךְ מַה תַּעֲשֶׂה** *what (do you say?)* Cf. the use of **מַה** ? **חֲבִיבָה** *It is not dear.* *What (do you say?)* Cf. the use of **מַה** ? **לָּךְ מַה** *why?* in expostulation, at the beginning of a sentence.

(3) **מֵימֵן מֵהֵמָּה** *which of them?* is contracted in U. to **מֵמֵן** (accented on the first), in Bo. to **מֵמֵן**.

(4) **מַה דְּמַהְדָּה** *what (relation) of Simon is he?* is used elliptically thus: **מַה דְּמַהְדָּה** *what (relation) of Simon is he?*

(5) **מַה** is thus used: **מַה לָּךְ מַה תַּעֲשֶׂה** *what hast thou to do with us?* St Luke iv. 34. **מַה לָּךְ לְמַהְדָּה** *what hast thou to do with speaking?* **מַה לָּךְ מֵהֵמָּה** *of what use is this to me?* (for **מֵהֵמָּה** see under **מֵהֵמָּה** in § 46). **מַה לָּךְ** *what wilt thou?* or *what is the matter with thee?* Judg. i. 14. So for other persons. In Al. **מַה** = **מֵהֵמָּה** *that which*; thus **מַה דְּמַהְדָּה** *to what they said.* **מַה דְּמַהְדָּה** *more than that which is commanded,* St Luke iii. 13; also **מַה דְּמַהְדָּה** *after he kills,* St Luke xii. 5. In U. **מַה לָּךְ** = *what is it?* as a reply when a person is called, is rather more polite than **מַה דְּמַהְדָּה**, rather less polite than **מַה** (§ 73).

#### § 14. Relative Pronouns. **מֵהֵמָּה דְּמַהְדָּה**.

**דְּ** *who, which.* **מֵהֵמָּה דְּ**, or **מֵהֵמָּה דְּ** (chiefly in Al.) *he (she, they) who, that which.* Thus St Luke ii. 44. **מֵהֵמָּה דְּמַהְדָּה** *Al. = מֵהֵמָּה דְּמַהְדָּה* U. *with any one who knew them.* So **מַה דְּ** *that which* in Al. (§ 13, note 5, above) = **מֵהֵמָּה דְּ** U.; **מֵהֵמָּה דְּ** *he who, Z.*

ܡܠܐ, or ܡܠܐ ܕܡܠܐ, or ܡܠܐ Al. *everything that*, see § 67.

*Whom, which*, as the direct object of a verb can be expressed by the simple relative, or by the relative and by an objective pronominal affix added to the verb (§ 48), as ܡܠܐ ܕܡܠܐ ܡܠܐ *the man whom you will see*. For the other cases we use the simple relative with the pronominal affixes of § 11 added to the noun or preposition, though the preposition and affix are sometimes omitted. Thus ܡܠܐ ܕܡܠܐ ܡܠܐ *the man whose book it is*. So ܡܠܐ ܡܠܐ ܡܠܐ *the man to whom I gave the book*. ܡܠܐ ܡܠܐ ܡܠܐ *the day on which you came* (sc. ܡܠܐ). So also ܡܠܐ ܡܠܐ ܡܠܐ (or ܡܠܐ) *the place where I saw him*.

When a relative is implied in English it is usually expressed in Syriac, though the substantive verb is often omitted. Thus: ܡܠܐ ܡܠܐ ܡܠܐ *the churches in the villages (which are in the villages)*. But ܡܠܐ ܡܠܐ ܡܠܐ *a malicious man (whose heart is black)*, because the relative clause is treated as an adjective. So ܡܠܐ ܡܠܐ ܡܠܐ *a city named Urmi*. But we might say ܡܠܐ ܡܠܐ. So ܡܠܐ ܡܠܐ ܡܠܐ *your love to us*. The O.S. usage is similar. But note that ܡܠܐ ܡܠܐ ܡܠܐ O.S. = ܡܠܐ ܡܠܐ ܡܠܐ N.S. *they of the peoples will see*, Rev. xi. 9. So ܡܠܐ ܡܠܐ ܡܠܐ O.S. = ܡܠܐ ܡܠܐ ܡܠܐ N.S. *to those who are in Jerusalem*.

### § 15. Indefinite Pronouns.

The indefinite *ever* is expressed by the adjective ܡܠܐ *all, every* (*kul*). Thus ܡܠܐ ܡܠܐ *whoever*, or ܡܠܐ (so O.S.), or ܡܠܐ ܡܠܐ; ܡܠܐ *whatever* (so O.S.), or ܡܠܐ ܡܠܐ (O.S. ܡܠܐ ܡܠܐ or ܡܠܐ ܡܠܐ); ܡܠܐ ܡܠܐ *whenever, as soon as*, and so on. ܡܠܐ ܡܠܐ



ܡܚܕܥܝܐ ܕܚܕܐܝܐ K., or ܡܚܕܥܝܐ K., or ܡܚܕܥܝܐ Al. Thus ܡܚܕܥܝܐ ܕܚܕܐܝܐ K. = ܡܚܕܥܝܐ ܕܚܕܐܝܐ O.S. and bear ye one another's burdens, Gal. vi. 2. Or as the direct object, ܡܚܕܥܝܐ ܕܚܕܐܝܐ K. (ܡܚܕܥܝܐ ܕܚܕܐܝܐ U.) they killed one another. So O.S. ܡܚܕܥܝܐ.

## SUBSTANTIVES.

### ܡܚܕܥܝܐ

§ 16. There are no cases, but there are a few traces of the old 'states'. It is customary in grammars of Classical Syriac to treat the *absolute state* as the normal form, representing the simple state of the noun, as *king*, and to derive thence the *construct state* as representing *king of*, and the *definite state* as representing *the king*, though in O.S. the last is by far the most common and is often used for the first, and, with the help of ܕ *of*, for the second. But the East Syrians look on the definite state as the normal one and call it ܡܚܕܥܝܐ *the noun*, while the other states are called ܡܚܕܥܝܐ *abbreviations*. The absolute state is ܡܚܕܥܝܐ, the construct state ܡܚܕܥܝܐ ܕܚܕܐܝܐ.

In the vernacular the definite state alone is used normally, the other two being confined to certain words and phrases.

(i) The *Absolute state* remains in a few words.

a. In the present participles, as ܡܚܕܥܝܐ m. ܡܚܕܥܝܐ f.; ܡܚܕܥܝܐ Pl. O.S. becomes ܡܚܕܥܝܐ; in the past participles, as ܡܚܕܥܝܐ m. ܡܚܕܥܝܐ f. ܡܚܕܥܝܐ pl. (see §§ 31, 50) used in the preterite. For ܡܚܕܥܝܐ, etc. see § 46.

b. The numerals ܡܚܕܥܝܐ *twenty* (= ܡܚܕܥܝܐ) and the like, § 26.

c. ܡܚܕܥܝܐ *manger* f. = O.S. ܡܚܕܥܝܐ which has no abs. or const. state (Bar Hebraeus); ܡܚܕܥܝܐ U. *mill* f. (ܡܚܕܥܝܐ K.) O.S. ܡܚܕܥܝܐ, ܡܚܕܥܝܐ; ܡܚܕܥܝܐ

place f. of which the definite state **דִּוְכָה** is also used; **יִמֶּה** K. serpent (also **סִמֶּה** U. K.) m. = O.S. **יִמֶּה**; **כָּל** all (the O.S. alternative **כָּלִי** is not now used); **דָּמָה** daily (in Z. **דָּמָה** is used by itself); **מֵאָה** or **מֵאָהִי** f. a hundred; **בְּעֵדָה** again (in U. **ע** is silent) = O.S. **בְּעֵדָה**; **סִמֶּה** horse m. = O.S. **סִמֶּה**; **סִכֵּנָה** knife f. (O.S. **סִכֵּנָה**) of which the definite **סִכֵּנָה** is also used; **בְּעֵדָה** U. O.S. f. a barren woman, and a few other feminines. In Al. we have also **בְּעֵדָה** faithful.

d. Some in **ה** or **הָ**, as **בְּעֵדָה** deep, **בְּעֵדָה** or **בְּעֵדָה** f. affliction, O.S. **בְּעֵדָה**; **בְּעֵדָה** deep, lit. depth, O.S. **בְּעֵדָה**; **בְּעֵדָה** or **בְּעֵדָה** f. affliction, O.S. **בְּעֵדָה**; **בְּעֵדָה** understanding (rare), see **בְּעֵדָה** § 83 (6); **בְּעֵדָה** by chance, § 67 (Arabic root); **בְּעֵדָה** pain f. (foreign). These seem to be the absolute state of nouns whose definite state would end in **הָ**. Diminutives in **הָ**, as **בְּעֵדָה** little father, are not of this class, § 79: nor are the Turkish words in § 82 (8).

e. The phrase **בְּעֵדָה בְּעֵדָה** for ever and ever, and its imitation **בְּעֵדָה בְּעֵדָה** id.

(ii) The Construct state remains in several phrases.

a. Phrases with **בְּעֵדָה**<sup>1</sup> or **בְּעֵדָה**. In O.S. **בְּעֵדָה** is the constr. st. of **בְּעֵדָה** house m. We have **בְּעֵדָה בְּעֵדָה** the household of Mar Shimun (so any name); also with **בְּעֵדָה**.

**בְּעֵדָה** threshing floor f. from **בְּעֵדָה** O.S.

**בְּעֵדָה** Ti. (house of setting) the west.

**בְּעֵדָה** ink f. = O.S. **בְּעֵדָה**.

<sup>1</sup> In some of these the prefix may be a form of the preposition *between*. Nöld. O.S.G. §§ 156, 252.

ܐܘܪܝܬܐ ܕܐܝܬܐ Ti. (house of the rising) *the east*.

ܐܝܬܐ ܕܐܝܬܐ K. (In U. Sh. ܐܝܬܐ as O.S.) *the palate*. See ܐܝܬܐ below.

ܐܝܬܐ ܕܐܝܬܐ U. Tkh. (house of the Aprils) *the spring* m. In Ti. ܐܝܬܐ. (Tkh. ܐܝܬܐ ܕܐܝܬܐ m. and ܐܝܬܐ m. K.).

ܐܝܬܐ ܕܐܝܬܐ or ܐܝܬܐ ܕܐܝܬܐ O.S. *pillow*. Now almost always in the forms ܐܝܬܐ U. K. (not Ti.) by metathesis, or ܐܝܬܐ or ܐܝܬܐ Sal. (ܐ as ܐ). Cf. ܐܝܬܐ below.

ܐܝܬܐ ܕܐܝܬܐ U. See below *e*.

ܐܝܬܐ ܕܐܝܬܐ or ܐܝܬܐ ܕܐܝܬܐ (house of the eyes) *eyebrows*.

ܐܝܬܐ ܕܐܝܬܐ K. *upper room*. In Al. ܐܝܬܐ.

ܐܝܬܐ (in U. ܐ as ܐ) or ܐܝܬܐ in *the middle*. Also with ܐܝܬܐ.

ܐܝܬܐ<sup>1</sup> U. m., ܐܝܬܐ<sup>1</sup> K. m. (house of the evenings) *evening*.

ܐܝܬܐ ܕܐܝܬܐ Ti. f.; rarely ܐܝܬܐ ܕܐܝܬܐ (house of the head) m. *pillow*.

ܐܝܬܐ ܕܐܝܬܐ K. f. *a hem* at the top of trowsers in which a string (ܐܝܬܐ) runs. This when gathered up supports them.

ܐܝܬܐ ܕܐܝܬܐ = O.S. and N.S. ܐܝܬܐ § 92, *eyebrow* or *brow* of a hill.

ܐܝܬܐ ܕܐܝܬܐ *refuge* O.S. (not colloquial).

ܐܝܬܐ ܕܐܝܬܐ O.S. or ܐܝܬܐ ܕܐܝܬܐ or ܐܝܬܐ O.S. (house of the shining forth) *Epiphany* (ܐܝܬܐ ܕܐܝܬܐ U.)

ܐܝܬܐ ܕܐܝܬܐ O.S. or ܐܝܬܐ (house of the Nativity) *Christmas* (ܐܝܬܐ ܕܐܝܬܐ U.). The former also is used for any birthday.

<sup>1</sup> Zlama has the second sound; in the prefix of the other phrases, the first.



ܐܘܪܝܢܐ O.S. or ܐܘܪܝܢܐ (house of the rivers) *Mesopotamia*.

ܐܘܪܝܢܐ m. or ܐܘܪܝܢܐ or ܐܘܪܝܢܐ graveyard.

b. Phrases with ܐܘܪܝܢܐ *son of* (ܐܘܪܝܢܐ Al. Z.). This word is used, but not very colloquially, with any name, as ܐܘܪܝܢܐ ܐܘܪܝܢܐ *son of James*. So ܐܘܪܝܢܐ ܐܘܪܝܢܐ *Bartholomew*, and other Biblical names; and colloquially to denote age, as ܐܘܪܝܢܐ ܐܘܪܝܢܐ *three years old* (for the fem. see below, d). We must distinguish ܐܘܪܝܢܐ ܐܘܪܝܢܐ *one year old* and ܐܘܪܝܢܐ ܐܘܪܝܢܐ *contemporary*. So also:

ܐܘܪܝܢܐ ܐܘܪܝܢܐ Ti. (son of a roof) *a lunatic* = ܐܘܪܝܢܐ ܐܘܪܝܢܐ O.S. *a devil*.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ *fellow countryman of*.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of a pair) *companion*, rare.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of seed) *seed*. ܐܘܪܝܢܐ is used = *descendant*.

ܐܘܪܝܢܐ (rare) or ܐܘܪܝܢܐ *wife's brother* (= O.S. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *son of parents in law*). So ܐܘܪܝܢܐ ܐܘܪܝܢܐ *wife's sister* (Pthakha like Zqapa)<sup>1</sup>.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of the nature of) = *ὁμοούσιος* (not colloquial). So O.S.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of man) *man*; so O.S. Al. ܐܘܪܝܢܐ ܐܘܪܝܢܐ. Ash. ܐܘܪܝܢܐ.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ (son of chest) *a shirt front*.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ K. (son of neck) *a collar*. In U. simply ܐܘܪܝܢܐ.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ *an ally* (rare).

<sup>1</sup> These do not mean *brother's wife* or *sister's husband* which are expressed by ܐܘܪܝܢܐ (lit. *bride*) and ܐܘܪܝܢܐ (lit. *bridegroom*) respectively. These do not only mean a man's own wife, or a woman's own husband, but the wife or husband of almost any near relation.

ܕ ܕܐܝܬܐ ܕܐܝܬܐ (son of the name of) *namesake of*. In K. a man speaks of or to his namesake as ܕܐܝܬܐ ܕܐܝܬܐ and does not use his name.

c. The plural of ܕܐܝܬܐ, ܕܐܝܬܐ, is thus used: ܕܐܝܬܐ ܕܐܝܬܐ *a citizen or citizens*; ܕܐܝܬܐ ܕܐܝܬܐ *an Urmian or Urmians*. In the singular we should perhaps understand ܕܐܝܬܐ ܕܐܝܬܐ *one of the sons of*. In K. adjectives are used in this sense. See § 81 (1).

d. ܕܐܝܬܐ is used of age: ܕܐܝܬܐ ܕܐܝܬܐ *one month old* f. (O.S. ܕܐܝܬܐ).

e. ܕܐܝܬܐ is used for ܕܐܝܬܐ in the following feminines:

ܕܐܝܬܐ ܕܐܝܬܐ (daughter of the hand) *glove*.

ܕܐܝܬܐ ܕܐܝܬܐ (or ܕܐܝܬܐ) (hail) *quartz* = Ash. ܕܐܝܬܐ ܕܐܝܬܐ.

ܕܐܝܬܐ ܕܐܝܬܐ (wooden bolt) *a bolt-socket*. Also ܕܐܝܬܐ ܕܐܝܬܐ in K.

ܕܐܝܬܐ ܕܐܝܬܐ *halo round the sun*. (ܕܐܝܬܐ day often is used for *the sun*). In Ash. ܕܐܝܬܐ ܕܐܝܬܐ or ܕܐܝܬܐ.

ܕܐܝܬܐ ܕܐܝܬܐ Tk. *halo round the moon*; also a child's disease, supposed to come at new moon. In U. the latter is ܕܐܝܬܐ ܕܐܝܬܐ. In Ash. ܕܐܝܬܐ.

ܕܐܝܬܐ ܕܐܝܬܐ (finger) *thimble*.

ܕܐܝܬܐ ܕܐܝܬܐ (voice) *echo*.

ܕܐܝܬܐ ܕܐܝܬܐ *halo round the sun*.

f. ܕܐܝܬܐ, the irregular const. st. of ܕܐܝܬܐ *lord* (not, according to East Syrian grammarians, of ܕܐܝܬܐ which is only applied to Jehovah and said by them to contain the sacred name ܕܐܝܬܐ *Jah*, being a compound word) is prefixed to almost any noun to form an adjective, as

**مَدَنُ مَدَنُ** *lord of price = dear*. **مَدَنُ مَدَنُ** *lord of water = watery*.  
**مَدَنُ دَيْنُ** *lord of debt = creditor*. **مَدَنُ وَدَهَحُ** *lord of fear = dangerous* (as a road). But **مَدَنُ** may be left out, as **هَشْ مَدَنُ** *this is dear*; and especially in phrases like **هَشْ يَمَدَنُ** *it is in the sun*, **هَشْ يَمَدَنُ** *it is hot* (lit. heat), **هَشْ تَدَنُ** *it is cold* (lit. coldness), **هَشْ سَدَنُ** *it is dark* (lit. darkness), **هَشْ قَمَدَنُ** *it is windy* (lit. wind). **مَدَنُ** is also used in O.S. (but rarely in this sense) with a feminine **مَدَنُ**. This is not used in N.S., the masculine serving both genders. In O.S. **دَدَنُ** is used in the same way. (So Heb. **דָּלַל**).

g. So the following; but those marked with an asterisk are ecclesiastical or literary and not commonly used.

**مَدَنُ مَدَنُ** m. (K. **مَدَنُ**) *late snow in the spring*, lit. eater of its companion.

**مَدَنُ مَدَنُ** m. *the Devil* (eater of accusation) O.S. Cf. Gk. *διάβολος*. Not used in pl., but we have **مَدَنُ** = *devils*.

**مَدَنُ مَدَنُ** m. f. *supper* (evening meal).

**مَدَنُ مَدَنُ** f. *bat*.

**مَدَنُ مَدَنُ** m. Ti. *a cormorant* (fish snatcher). See below **مَدَنُ**.

**مَدَنُ مَدَنُ** a beetle, perh. = **مَدَنُ مَدَنُ** = *wallowers in dung*.

**مَدَنُ مَدَنُ** U. *my very self* (soul of my soul).

**مَدَنُ مَدَنُ** m. Tkh. *sunset, the west*.

**مَدَنُ مَدَنُ** m. *ivory* (elephant's bone) O.S. In Ash. **مَدَنُ مَدَنُ** (so pronounced), also **مَدَنُ مَدَنُ** m.

**مَدَنُ مَدَنُ** \* f. *piety* (fear of God) O.S.

ܕܡܬܐ ܕܡܬܐ (for ܕܡܬܐ) *a malignant fairy* supposed to haunt pregnant women.

ܕܡܬܐ ܕܡܬܐ (or ܕܡܬܐ) *spider* (web spinner).

ܕܡܬܐ ܕܡܬܐ Tkh. *sunrise, the east*.

ܕܡܬܐ ܕܡܬܐ m. *an old man* (white beard), a term of respect. In Ash. ܕܡܬܐ.

ܕܡܬܐ ܕܡܬܐ f. *an old woman* (white locks), a term of respect.

ܕܡܬܐ ܕܡܬܐ *innocent* (white faced), not common.

ܕܡܬܐ ܕܡܬܐ m. Sal. *a baker*.

ܕܡܬܐ ܕܡܬܐ m. f. *guilty* (black faced), not common.

ܕܡܬܐ ܕܡܬܐ \* O.S. *shewbread*. Also ܕܡܬܐ ܕܡܬܐ.

ܕܡܬܐ ܕܡܬܐ *a herb* (bishop's bread), pron. *lakhmi*. See ܕܡܬܐ below.

ܕܡܬܐ ܕܡܬܐ Ti. *lizard* (goat sucker). In U. ܕܡܬܐ ܕܡܬܐ f. (with ܕܡܬܐ like ܕܡܬܐ), or ܕܡܬܐ ܕܡܬܐ f., or ܕܡܬܐ ܕܡܬܐ<sup>1</sup> f.

ܕܡܬܐ ܕܡܬܐ (for ܕܡܬܐ) *clout* (dish washer). In Ash. ܕܡܬܐ.

ܕܡܬܐ ܕܡܬܐ \* *participle f.* (verb of noun) O.S.

ܕܡܬܐ ܕܡܬܐ \* *hypocrisy* (taking in face) O.S.

ܕܡܬܐ ܕܡܬܐ U. *the larynx* (that which makes bread descend). In K. ܕܡܬܐ m.

ܕܡܬܐ ܕܡܬܐ m. *bishop's successor* (keeper of the seat). In Ash. ܕܡܬܐ. Also, esp. in K. ܕܡܬܐ, lit. *a Nazarite*.

ܕܡܬܐ ܕܡܬܐ \* *hypocrite* (taker in face) O.S.

<sup>1</sup> Village of Ardishai, in the plain of Urmi.

ܡܕܢܐ ܡܕܢܐ m. f. *ordination, confirmation, consecration* (of bishops and churches), *blessing* (lit. laying on of hands) O.S.

ܡܕܢܐ ܡܕܢܐ \* *made with hands* O.S.

ܡܕܢܐ ܡܕܢܐ f. *spider* (web spinner).

ܡܕܢܐ ܡܕܢܐ f. *Sal. surface of water*.

ܡܕܢܐ ܡܕܢܐ \* m. *abbreviation* (in grammar) O.S.

ܡܕܢܐ ܡܕܢܐ butterfly, moth (night flier). Also a bat, in which case ܡܕܢܐ (of skin) may be added. In K. ܡܕܢܐ ܡܕܢܐ.

ܡܕܢܐ ܡܕܢܐ Ti. a small basket (spoon holder?).

ܡܕܢܐ ܡܕܢܐ m. *holy of holies* (the sanctuary of a church) O.S.

ܡܕܢܐ ܡܕܢܐ a churl (nail biter).

ܡܕܢܐ ܡܕܢܐ \* stiff-necked (hard of neck) O.S.

ܡܕܢܐ ܡܕܢܐ rainbow (bows of our Lord), pron. *qishti*; or perhaps we should write ܡܕܢܐ, ܡ being omitted. The full form ܡܕܢܐ ܡܕܢܐ is also used as in O.S.

ܡܕܢܐ upon (head of). Especially in K.

ܡܕܢܐ ܡܕܢܐ on my eyes be it (sign of obedience), or *welcome*!

ܡܕܢܐ ܡܕܢܐ lit. a wagtail: term of contempt for a Mussulman.

ܡܕܢܐ ܡܕܢܐ U. *cormorant* (fish snatcher).

ܡܕܢܐ ܡܕܢܐ (or ܡܕܢܐ) a herb (pot breaker).

ܡܕܢܐ U. m., or ܡܕܢܐ Tkh. f., or ܡܕܢܐ Ti. Ash. Sh., or ܡܕܢܐ Q. (which in Ti. = *the gums*) = ܡܕܢܐ O.S. *palate*; lit. heavens of the palate, Ps. xxii. 15. Cf. O.S. ܡܕܢܐ a ceiling, and ܡܕܢܐ the palate.

ܐܡܡܝܬܐ U. *crown of the head*, perhaps ܐܡܡܝܬܐ *heavens of the brain* (Nöld. § 61). In K. ܐܡܡܝܬܐ with plural irregular; see § 19.

ܠܝܠܬܐ ܡܫܡܝܬܐ *moonlight*, pron. *shimshi*. (In Tkh. ܡܫܡܝܬܐ). See ܡܫܡܝܬܐ.

ܡܫܡܝܬܐ m. K. *hypocrite* (taker of face).

ܡܫܡܝܬܐ (or ܡܫܡܝܬܐ) Ti. (a bird).

ܡܫܡܝܬܐ \* m. *sanctuary door* O.S.

h. In K. all present participles may be used in construction, thus:—

ܡܫܡܝܬܐ ܡܫܡܝܬܐ *a man killer*; fem. ܡܫܡܝܬܐ ܡܫܡܝܬܐ; ܡܫܡܝܬܐ ܡܫܡܝܬܐ *a striker of boys*; fem. ܡܫܡܝܬܐ ܡܫܡܝܬܐ.

i. Several proper names in O.S. and N.S. like ܡܫܡܝܬܐ, ܡܫܡܝܬܐ, ܡܫܡܝܬܐ, ܡܫܡܝܬܐ, ܡܫܡܝܬܐ, retain the construct state, though in the second and fourth the vowel has been thrown back; they literally mean, Mercy, Hope, Uncle, Servant, of Jesus; and Day of our Lord.

## § 17. Gender ܡܫܡܝܬܐ.

There are two genders, masculine and feminine. It is difficult to give rules for determining the gender of a particular noun, but generally:—

a. Nouns ending in ܡܫܡܝܬܐ are feminine; the converse however is by no means the case.

Exception: if ܡܫܡܝܬܐ be part of the root. The following are masculine: ܡܫܡܝܬܐ *a gelding* (Tau radical?); ܡܫܡܝܬܐ *a house*, so O.S.; ܡܫܡܝܬܐ *a fist* (Tau radical?); ܡܫܡܝܬܐ *death*, so O.S. (ܡܫܡܝܬܐ K.). Bar Hebraeus adds to masculines ܡܫܡܝܬܐ *olive tree*, ܡܫܡܝܬܐ *mulberry*, ܡܫܡܝܬܐ *hole in the ground*, ܡܫܡܝܬܐ *cassock*; but the first two are usually feminine in

N.S., and the last two are obsolete. **ܒܝܬܐ** *bow*, **ܕܝܬܐ** *sweat*, and **ܟܝܬܐ** K. *conversation*, are feminine in N.S. although the **ܐ** is radical.

b. The names of letters of the alphabet are feminine.

c. Most birds are feminine; we even have **ܕܝܬܐ ܕܝܬܐ** U. *a beautiful drake*.

d. Nouns denoting sex follow the gender appropriate thereto.

e. Nouns in **ܐܬܐ** are feminine, as **ܬܬܐ** *custom*.

f. Several foreign feminines end in **ܐܬܐ** [cf. § 21 (5)] as **ܬܬܐ** *lady*, **ܬܬܐ** (a woman's name), **ܬܬܐ** *coquetry*, **ܬܬܐ** (name of a village near Urmi), **ܬܬܐ** *world* (Sal. **ܬܬܐ**).

Genders often differ according to district, especially in the case of foreign words, to which genders seem to be given quite arbitrarily; as e.g. words from Turkish, a language which has no genders. The gender of Syriac words is usually, but not always, the same as in O.S.

Examples :—

**ܕܝܬܐ** *manger*, fem. N.S. In O.S. **ܕܝܬܐ** masc.

**ܕܝܬܐ** *supper*, is common in N.S. (f. in U.), by etymology should be masculine.

**ܕܝܬܐ** or **ܕܝܬܐ** *well*, masc. N.S. fem. O.S.

**ܕܝܬܐ** *pocket*, masc. K. (second Zlama sound) fem. U. (first Zlama).

**ܕܝܬܐ** *ditch*, masc. O.S. fem. N.S.

**ܕܝܬܐ** *olive*, see above.

**ܕܝܬܐ** *love*, fem. in Sal. Elsewhere masc. as O.S.

**ܕܝܬܐ** *bird*, masc. (rarely fem.) N.S. fem. O.S.

**ܕܝܬܐ** *sea*, fem. N.S. = **ܕܝܬܐ** O.S. masc.

**ܕܝܬܐ** *stone*, common N.S. fem. O.S.

ܚܝܬܐ *harp*, masc. O.S. fem. N.S.

ܠܝܠܐ *night*, fem. N.S. = ܠܝܠܐ O.S. masc.

ܡܠܐ *hundred*, fem. O.S. and N.S. but ܡܠܐ masc. in Al. See § 26.

ܡܕܝܢܐ *east*, common U. fem. K. In O.S. usually masc., sometimes fem.

ܡܝܬܐ *rain*, masc. O.S. fem. N.S.

ܦܝܫܐ *fish*, masc. O.S. fem. N.S.

ܦܝܪܐ *fire*, masc. N.S. fem. O.S.

ܦܝܪܐܝܐ or ܦܝܪܐܝܐ *ordination*, masc. O.S., U.; fem. (usually) K.<sup>1</sup> and (sometimes) O.S.

ܦܝܪܐܝܐ *time*, fem. N.S. = ܦܝܪܐܝܐ O.S. masc.

ܦܝܪܐܝܐ *cloud*, masc. O.S. fem. N.S. (not used in O.S. by Western Syrians?).

ܦܝܪܐܝܐ *grave*, masc. O.S. fem. N.S.

ܦܝܪܐܝܐ *gran* (7d.), masc. K. fem. U.

ܦܝܪܐܝܐ *heaven*, fem. sing. in N.S.; in O.S. masc. and fem. sing. and masc. plur.

ܦܝܪܐܝܐ *sun*, masc. in O.S. and N.S. usually, but sometimes fem. in N.S. and rarely in O.S.

ܦܝܪܐܝܐ or ܦܝܪܐܝܐ *lamp*, fem. N.S. = ܦܝܪܐܝܐ O.S. masc.

ܦܝܪܐܝܐ or ܦܝܪܐܝܐ *mulberry*, see above.

Some are common as ܦܝܪܐܝܐ *air*, ܦܝܪܐܝܐ *a beast*.

The rule for forming a feminine from a masculine is to change the termination into ܦܝܐ, as ܦܝܐ *horse*, ܦܝܐ *mare*; ܦܝܐܝܐ

<sup>1</sup> By attraction, because the second noun is feminine. So colloquially a grammatical error is often made with the substantive verb: as ܦܝܐܝܐ ܦܝܐܝܐ ܦܝܐܝܐ ܦܝܐܝܐ (ܦܝܐ), *that day is Saturday*.



Syrian, **ܡܥܕܢܐ** *a Syrian woman*. If necessary a vowel is added for euphony, as **ܕܠܬܐ** *dog*, **ܕܠܬܐ** *bitch*, or **ܕܠܬܐ**; **ܡܠܟܐ** *king*, **ܡܠܟܐ** or **ܡܠܟܐ** *queen*; **ܕܠܐ** *bull*, **ܕܠܐ** *cow* (*ta-wirta*, not *tô-irta*).

Some feminines end in **ܐ**, as those formed from masculines in **ܐ** preceded by a consonant; thus **ܡܠܟܐ**, f. **ܡܠܟܐ** both *a bush*; **ܡܠܟܐ**, **ܡܠܟܐ** *roast meat, cutlet*; they then usually lose their euphonic vowel. But the O.S. **ܡܠܟܐ**, in N.S. **ܡܠܟܐ** or **ܡܠܟܐ** *serpent*, makes fem. **ܡܠܟܐ** (or **ܡܠܟܐ**) in N.S.. So also the following; but the forms marked with an asterisk are themselves feminine.

<b>ܕܠܐ</b> <i>god</i>	fem.	<b>ܕܠܐ</b> or <b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>lion</i>	...	<b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>buttock (O.S. side)...</i>		<b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>cave</i>	...	<b>ܕܠܐ</b> <i>a small cave</i>
<b>ܕܠܐ</b> <i>wolf</i>	...	<b>ܕܠܐ</b> or <b>ܕܠܐ</b>
<b>ܕܠܐ</b> * <i>bear</i>	...	<b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>gadfly</i>	...	<b>ܕܠܐ</b> or <b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>fornicator</i>	...	<b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>angel</i>	...	<b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>tiger</i>	...	<b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>Sultan, captain</i> ...		<b>ܕܠܐ</b> (also used for the raisin).
<b>ܕܠܐ</b> <i>Satan, devil</i>	...	<b>ܕܠܐ</b> or <b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>goat*</i>	...	<b>ܕܠܐ</b>
<b>ܕܠܐ</b> <i>heel*</i>	...	<b>ܕܠܐ</b> <i>id.</i>
<b>ܕܠܐ</b> <i>sheep</i>	...	<b>ܕܠܐ</b> (In K. both have <b>ܕ</b> )
<b>ܕܠܐ</b> (O.S. <b>ܕܠܐ</b> ) or <b>ܕܠܐ</b> <i>So and So</i> , fem. <b>ܕܠܐ</b> (O.S. <b>ܕܠܐ</b> )		

ܦܚܠܐ <i>workman</i>	fem.	ܦܚܠܐ
ܦܕܐ <i>lamb</i> (ܦܐ Ti.)	...	ܦܕܐ U. or ܦܕܐ K.
ܦܪܥܐ <i>porch</i>	...	ܦܪܥܐ Ti. <i>id.</i>
ܦܪܥܐ <i>adulterer</i>	...	ܦܪܥܐ also as masc.
ܦܪܥܐ <i>goose or gander</i>	...	ܦܪܥܐ
ܦܪܥܐ <i>shepherd</i>	...	ܦܪܥܐ
ܦܪܥܐ <i>sun</i>	...	ܦܪܥܐ <i>a ray of the sun</i> or ܦܪܥܐ
ܦܪܥܐ <i>worm</i>	...	ܦܪܥܐ Tkh. or ܦܪܥܐ Tkh. (ܦܐ U.).
ܦܪܥܐ <i>fox</i>	...	ܦܪܥܐ (ܦܐ Tkh.)

So also ܦܪܥܐ Al. *sycomore* (= ܦܪܥܐ Tkh. or ܦܪܥܐ U.). And so the words with double plurals in § 19.

The following do not take an euphonic vowel:—ܦܪܥܐ *heathen*, f. ܦܪܥܐ; ܦܪܥܐ *martyr*, f. ܦܪܥܐ.

ܦܪܥܐ U., O.S. *companion* (Al. K. ܦܪܥܐ) makes ܦܪܥܐ K., O.S. ܦܪܥܐ U. or ܦܪܥܐ U. (Pthakha like Zqapa) or ܦܪܥܐ Al.; ܦܪܥܐ *son* (Al. often ܦܪܥܐ) makes ܦܪܥܐ (Al. ܦܪܥܐ); ܦܪܥܐ *landlord* ܦܪܥܐ; ܦܪܥܐ *husband's brother* ܦܪܥܐ (ܦܐ); ܦܪܥܐ U. (ܦܐ K.) *paternal uncle*, ܦܪܥܐ or ܦܐ, O.S.; ܦܪܥܐ U. (ܦܐ K., O.S.) *maternal uncle*, ܦܪܥܐ; ܦܪܥܐ *father in law* ܦܪܥܐ; ܦܪܥܐ or ܦܪܥܐ *widower* ܦܪܥܐ; ܦܪܥܐ K., O.S. or ܦܪܥܐ U. *mule*, ܦܪܥܐ U. or ܦܪܥܐ K., O.S.; ܦܪܥܐ *height*, ܦܪܥܐ *hill*; ܦܪܥܐ *allegory* ܦܪܥܐ *maxim*.

When the noun does not admit the idea of sex the feminine usually denotes the diminutive of the masculine; but in Tiari, where feminine forms are much used, there is often no difference in meaning.

Feminines are often expressed by a different word, as **ḥḥḥ** *man*, **ḥḥḥ** *woman* or *wife* (**ḥḥḥ** in U = *husband*, in K. as O.S. = *man*). In K. the form **ḥḥḥ** for *woman* is also used (§ 19).

The proper names **ḥḥḥ ḥḥḥ** *Holy Ghost*, **ḥḥḥ** (or **ḥḥḥ**) *the Word* are usually masc. in N.S.

§ 18. Number **ḥḥḥ**.

There are two numbers in N.S.; singular and plural. As in O.S., there is no dual, the only relics being **ḥḥḥ** *two* for O.S. **ḥḥḥ**, **ḥḥḥ** (or **ḥḥḥ**) *two*, f. K. for O.S. **ḥḥḥ**, and **ḥḥḥ** *Egypt*.

The Plural is formed in the following ways. **ḥḥḥ** or **ḥḥḥ** of the singular is changed into :

1. **ḥḥḥ**, **ḥḥḥ** *king*, **ḥḥḥ** m.
  2. Or **ḥḥḥ**, **ḥḥḥ** *heart*, **ḥḥḥ** m.
  - 2<sup>a</sup>. Or **ḥḥḥ**, **ḥḥḥ** *brother*, **ḥḥḥ** m.
  3. Or **ḥḥḥ**, **ḥḥḥ** *side*, **ḥḥḥ** f.
  4. Or **ḥḥḥ**, **ḥḥḥ** *noble*, **ḥḥḥ** m.
  5. Or **ḥḥḥ**, the last consonant being doubled and taking Zqapa, **ḥḥḥ** *frog*, **ḥḥḥ** f.
  6. **ḥḥḥ** of sing. becomes **ḥḥḥ** as **ḥḥḥ** *kerchief*, **ḥḥḥ** f.
  7. Or **ḥḥḥ**, **ḥḥḥ** *lip*, **ḥḥḥ** f.
  8. Or **ḥḥḥ**, **ḥḥḥ** *woman*, **ḥḥḥ** f.
  9. Or **ḥḥḥ**, **ḥḥḥ** *courtyard*, **ḥḥḥ** f.
- or **ḥḥḥ** becomes **ḥḥḥ**: **ḥḥḥ** *request*, **ḥḥḥ** f.

*Notes.* (i) If the noun has not the termination ܐܝܢ or ܐܝܢܐ these endings are added on.

(ii) The mark Siami *must* always be placed over a plural substantive or adjective.

(iii) The above endings apply to U. Sh. MB., but in U. ܐ is hard, in Sh. MB. soft. For K. Al. in all the forms with ܐܝܢ we must substitute Zqapa for Zlama and write ܐܝܢܐ. In Sal. Q. Gaw. J. the ܐ is silent, or becomes a feeble ܐܝܢ. We thus have ܐܝܢܐ K. Al. ܐܝܢܐ Sal. Q. Gaw. J. (oxytone).

(iv) In these forms also in U. the ܐ is often silent in speaking, but the vowel is preserved: thus ܐܝܢܐܝܢ is often pronounced *susawa-i* (*horses*). [This word must be distinguished from ܐܝܢܐܝܢ *mares*.] The word ܐܝܢܐܝܢ *villages*, is often pronounced *mawa-i*. See § 26.

(v) Of these plurals the first and sixth are by far the most common. Generally speaking all regularly formed derivatives (§§ 76—82) take these forms. But the plural cannot be determined by the gender. Many masculines take the ܐ in the plural, many feminines make the plural without it.

(vi) Dissyllables in ܐܝܢ, either drop the dot of Khwaṣa and take a euphonic vowel under the first consonant, as ܐܝܢܐ *creation* or a *creature*, ܐܝܢܐ *creatures* (or ܐܝܢ, ܐܝܢ); or retain Khwaṣa, and make the plural ܐܝܢܐ, as ܐܝܢܐ *prophetess*, pl. ܐܝܢܐܝܢ (or ܐܝܢ, ܐܝܢ). Polysyllables in ܐܝܢ (which in Q. Sal. Gaw. J. are of the form ܐܝܢܐܝܢ) in the plural usually retain the dot of ܐ in U. MB. Sh. Sal. Q. Gaw. J. and drop it in K. Al.; as ܐܝܢܐ *hat*: pl. ܐܝܢܐܝܢ, ܐܝܢܐܝܢ or ܐܝܢܐܝܢ (oxytone). The O.S. usage is as K. Al.

(vii) Nouns in **نَـ** take the first plural, but drop the dot under the second **ن**, as **نَدْب** f. *plan, advice*, pl. **نَدَبُ**. § 67 (3).

(viii) Nouns in **و** or **و** (§ 16) make their plural in **وَو**, rarely **وَو**, but **وَوَو** in Sal. Q. Gaw.

(ix) Nouns in **وَو** follow this model: **وَوَو** *prophecy*, pl. **وَوَو** (وَو). The corresponding forms in Q. Sal. Gaw. J. are **وَوَو** sing. **وَوَو**.

(x) Other nouns in **وَو** (the Sal. Q. Gaw. form of **وَو**—) make their plural in **وَوَو**, as **وَوَو** *requests*.

(xi) In Al. we find a few plurals in **وَو** in Arabic words, as **وَو** *people*, pl. **وَو**.

(xii) Many nouns have more than one plural. See the following lists.

(xiii) Many foreign nouns ending in a closed syllable with short Zlama lengthen the vowel in the plural; as **وَو** *head man of a village*, pl. **وَو** or **وَو**. Sometimes a final letter in foreign words is hardened in the plural, as **وَو** K. *lodging place on a journey*, pl. **وَو**.

### *Lists of the Regular Plurals.*

1. The usual form. Note (a) **وَو** *companion*, **وَو** *seed*, **وَو** *wife's brother*; (b) **وَو** *glove* (also 3), **وَو** *bolt socket*, **وَو** *echo*; (c) **وَو** *old man*, **وَو** *old woman*, **وَو** *bishop's successor*, **وَو** U. *palate*, all of

which take the first plural irregularly<sup>1</sup>; also (*d*) some in ܕܐ; viz. ܕܐܬܐ *gelding*, ܕܐܬܐ *olive*, ܕܐܬܐ *fist*, ܕܐܬܐ *death*, ܕܐܬܐ *a hafta* (= 8 lbs. avoirdupois), ܕܐܬܐ *resin*, *sweat*<sup>2</sup> (in Tkh. ܕܐܬܐ with 3d pl.), ܕܐܬܐ *bow* (but it usually takes 8th pl. as O.S.), ܕܐܬܐ *mulberry* or ܕܐܬܐ (also 6). See § 17. (*e*) ܕܐܬܐ *man*, makes ܕܐܬܐ for O.S. ܕܐܬܐ (in Al. 2).

2. In Ti. this is very common, especially for proper names, as ܕܐܬܐ *men named Dinkha*. In K. MB. all the letters take this plural as ܕܐܬܐ (ܐ MB., soft ܐ) *Waus*, elsewhere 1st pl.

ܕܐܬܐ m. *master*, in K. Sal. See § 19.

ܕܐܬܐ m. *roof*, O.S. ܕܐܬܐ.

ܕܐܬܐ f. *manger*, O.S. ܕܐܬܐ.

ܕܐܬܐ f. *mill*, also the game 'sacks on the mill', O.S. ܕܐܬܐ; K. ܕܐܬܐ.

ܕܐܬܐ m. *lion* O.S. Also 1.

ܕܐܬܐ m. *country* O.S.

ܕܐܬܐ m. *father*, foreign.

ܕܐܬܐ f. *ditch*. Also 1.

ܕܐܬܐ m. *path*, foreign.

ܕܐܬܐ f. *spear*, foreign. Also 3.

ܕܐܬܐ pool f., also 1, foreign.

ܕܐܬܐ (Eastern O.S. ܕܐܬܐ) m. *bridge* Ti. In U. 1.

ܕܐܬܐ m. *companion* O.S. In Al. 1 (ܐ).

ܕܐܬܐ or ܕܐܬܐ *serpent*. Rarely 3. O.S. ܕܐܬܐ.

ܕܐܬܐ m. K. *servant*, § 115 b.

<sup>1</sup> The second noun only being altered. Most of the compounds in § 16 have no plural or have plural like the singular. See also § 19.

<sup>2</sup> For the latter ܐ is pronounced ܐ.

سَلَا m. *strength, host* O.S.

سَا m. *a khan, nobleman, foreign.*

سَلَا m. *back, girdle, belt* (with first pl. = *loins*), O.S. سَلَا.

سَلَا m. (O.S. 'سَلَا) *bridegroom, sister's (daughter's) husband.*

Also 1. See page 29, note.

سَلَا f. *recess in wall.* Also 3. (O.S. سَلَا, pl. سَلَا.)

سَلَا m. *heart* O.S.

سَلَا f. *night*, O.S. سَلَا.

سَلَا m. *barn.* Also 1 and 3.

سَلَا m. K. *paternal uncle.* (In U. سَلَا and سَلَا 1.)

سَلَا m. *lord, possessor* O.S.

سَلَا m. *river* O.S.

سَلَا m. *horse*, O.S. سَلَا.

سَلَا m. *festival*; rarely 4. O.S.

سَلَا f. *island*, in Sal. See § 19. Turk.

سَلَا m. K. *paternal uncle*, not O.S.?

سَلَا f. *army*, foreign.

سَلَا grave, f. N.S. m. O.S. Also 1.

سَلَا m. U. *servant*, foreign.

سَلَا m. (or سَلَا), O.S. سَلَا, *October or November.* With first plural, سَلَا or سَلَا, = *autumn.*

2<sup>a</sup>. Days of the week, from Sun. to Thurs. incl., in Ti. Also 1 and 4.

سَلَا m. K. *evening.* See 4 and § 19.

سَلَا youth (abstract), foreign. In pl. *youthful follies.*

ܡܢܐ K. m. *maternal uncle* O.S.

ܡܢܐ f. *sister* (O.S., but pl. in O.S. ܡܢܐܝܐ).

ܡܢܐ f. *village* (rare in O.S. See note iv above, and § 26, note 5). In Q. ܡܢܐ.

ܡܢܐ f. *face* (O.S., but rare in sing.; O.S. pl. ܡܢܐܝܐ).

ܡܢܐ f. *grace*, Arab.

3. ܡܢܐ f. *state, condition*, foreign.

ܡܢܐ f. *road* O.S. (= ܡܢܐ K.)

ܡܢܐ f. *hand*, also 1. (In O.S. first pl., also ܡܢܐܝܐ; and ܡܢܐܝܐ handles.)

ܡܢܐ f. *heel*, Turk.; or ܡܢܐ.

ܡܢܐ f. *plough handle*, foreign.

ܡܢܐ f. *crescent* (rare) O.S.

ܡܢܐ f. *foot*. Also 1.

ܡܢܐ f. *earth* O.S.

ܡܢܐ f. *testicle* O.S.

ܡܢܐ f. *threshing floor*, O.S. ܡܢܐ.

ܡܢܐ f. *earthen bowl*. Also 1.

ܡܢܐ m. *flock*, O.S. ܡܢܐ.

ܡܢܐ f. *glove*. Also 1. See page 42, note 1, and § 19.

ܡܢܐ f. U., m. K. *pocket*.

ܡܢܐ See 2.

ܡܢܐ f. *time*, in Al. Elsewhere 1.

ܡܢܐ f. *garment*. Also 1.

ܡܢܐ pit. Also 1 (f. N.S. m. O.S.).

ܡܢܐ f. *long cloak*.

ܡܢܐ f. *cannon ball*.

ܡܢܐ m. *camel*. Also 1 (O.S. ܡܢܐ).

ܡܢܐ f. *tail coat*. Also 1.

ܡܢܐ m. *grass*. Also 1 and 5. In O.S. *stubble*.

ܡܢܐ, ܡܢܐ Ti., f. *soul, self*, Pers. See § 20 (5).

ܡܢܐ f. *bear*. Also 1. O.S.

ܡܢܐ m. *hawk*. Also 1.

ܡܢܐ m. *monastery* O.S.

ܡܢܐ f. *side*, O.S. ܡܢܐ.

ܡܢܐ f. *wound*.

ܡܢܐ m. f. *air*. Also 1.



ܡܚܬܐ m. *temple*. Also 1. O.S.

[Used also for any one of the divisions of a church, esp. for the nave.]

ܡܚܬܐ m. *chanter* (as of bagpipes).

ܡܚܬܐ See 2.

ܡܚܬܐ f. *large cog*. Also 1.

ܡܚܬܐ m. U. *maternal uncle*.

ܡܚܬܐ f. *needle*. Also 1. (O.S.

ܡܚܬܐ; Ti. ܡܚܬܐ 1.)

ܡܚܬܐ m. *wine*. Also 1 and 4 (as O.S.).

ܡܚܬܐ f. *field, column* (of a book).

Also 4. O.S.

ܡܚܬܐ f. K. *small spear*.

ܡܚܬܐ f. *nail, claw*. See § 19. O.S.

ܡܚܬܐ Ti. Al. Z. (or 'ܡܐ U. Tkh.)

m. *day* (in K.; also 1. K. Al. Z.; in U. Al. Z. 4). O.S.

ܡܚܬܐ m. *dove*. Also 1. O.S.

ܡܚܬܐ f. *mother* (O.S. ܡܚܬܐ: pl. in

O.S. ܡܚܬܐ and ܡܚܬܐ).

ܡܚܬܐ sea N.S. f., O.S. ܡܚܬܐ m.

ܡܚܬܐ See 2.

ܡܚܬܐ f. *a house in a vineyard*.

ܡܚܬܐ f. *inkstand, foreign*.

ܡܚܬܐ f. *bellows, kiln* O.S.

ܡܚܬܐ girl. See § 19.

ܡܚܬܐ (ܡܐ Ti., ܡܐ Al. Z.) f. *belly, womb*; O.S. ܡܚܬܐ.

ܡܚܬܐ f. *boat*. Also 1.

ܡܚܬܐ f. *seal*. Also 1. See § 19.

ܡܚܬܐ See 2.

ܡܚܬܐ f. *a wood*. Also 1.

ܡܚܬܐ f. *grindstone* O.S.

ܡܚܬܐ m. *turn* (= *vices*).

ܡܚܬܐ m. *bayonet*.

ܡܚܬܐ f. *thigh*. Also 5.

ܡܚܬܐ m. *hoof*.

ܡܚܬܐ m. *ford*. Also 1.

ܡܚܬܐ f. *island*, in K. See 2 and § 19. Turk.

ܡܚܬܐ f. *time*, O.S. ܡܚܬܐ.

ܡܚܬܐ f. *skirt, petticoat*, pron. nearly *oyma* in U.

ܡܚܬܐ f. *thigh*, O.S. ܡܚܬܐ.

ܡܚܬܐ m. *cloud, sponge*. Also 1; m. O.S., f. N.S. See § 17.

ܡܚܬܐ f. *fountain* O.S. (with 1 = *eyes*).

ܡܚܬܐ m. U. *paternal uncle*.

ܡܚܬܐ f. *bier*. Also 1. In O.S.

ܡܚܬܐ = *a bed*.

ܡܚܬܐ m. *sole of foot or boot*. Also 1.

ܡܚܬܐ f. (ܡܐ as ܡܐ) *finger*, O.S. ܡܚܬܐ.

ܐܕܕܝܬܐ f. *shirt*.

ܐܕܕܝܬܐ f. *calamity*, in K. (In U. 1.)

ܐܕܕܝܬܐ f. *horn*. Also 4. O.S. ܕ.

ܐܕܕܝܬܐ f. *castle*, foreign.

ܐܕܕܝܬܐ f. *spirit* O.S. Also 1, K.

ܐܕܕܝܬܐ f. *spear* O.S. Also 1.

ܐܕܕܝܬܐ m. *shoulder*. Also 4. O.S.

ܐܕܕܝܬܐ = N.S. ܐܕܕܝܬܐ shovel.

ܐܕܕܝܬܐ, see § 19.

ܐܕܕܝܬܐ f. *wax*.

ܐܕܕܝܬܐ m. *sun*. Also 1. O.S.

ܐܕܕܝܬܐ m. *leg*. Also 1, 4.

ܐܕܕܝܬܐ f. *lamp*, O.S. ܐܕܕܝܬܐ m.

ܐܕܕܝܬܐ f. *wheel*. Also 5.

ܐܕܕܝܬܐ f. *bag*.

ܐܕܕܝܬܐ f. *metal basin*, or ܐܕܕܝܬܐ. O.S.

ܐܕܕܝܬܐ. Also 1.

ܐܕܕܝܬܐ f. *strap*.

4. Days of the week, esp. in U. See 2<sup>a</sup>.

ܐܕܕܝܬܐ f. *garden*, Turk.

ܐܕܕܝܬܐ or ܐܕܕܝܬܐ m. *melon field*.

Also 1. (In Al. a garden.)

ܐܕܕܝܬܐ m. U. *evening*. See also

2<sup>a</sup> and § 19.

ܐܕܕܝܬܐ m. *side*, O.S. ܐܕܕܝܬܐ; Ti. ܐܕܕܝܬܐ.

ܐܕܕܝܬܐ m. *husband*; in K. as O.S.

a man. Also 1. See § 19.

ܐܕܕܝܬܐ Ash.

ܐܕܕܝܬܐ m. *wall*.

ܐܕܕܝܬܐ m. *fin*, *wing*. See § 19.

(O.S. ܐܕܕܝܬܐ pl. only.)

ܐܕܕܝܬܐ m. *sheepfold*.

ܐܕܕܝܬܐ m. *nobleman* (with 1, *great*).

ܐܕܕܝܬܐ f. *place* O.S.

ܐܕܕܝܬܐ m. K. *the gums* (of the mouth) pl. same meaning.

(In U. ܐܕܕܝܬܐ ܐܕܕܝܬܐ.)

ܐܕܕܝܬܐ m. *devil* O.S.

ܐܕܕܝܬܐ m. *shop*, foreign.

ܐܕܕܝܬܐ m. U. *arm*, K. ܐܕܕܝܬܐ (which in U. is a yard), O.S. ܐܕܕܝܬܐ.

ܐܕܕܝܬܐ m. *word*, Arab. Also 1.

ܐܕܕܝܬܐ m. *vision* O.S.

ܐܕܕܝܬܐ f. *field*. See 3. O.S.

ܐܕܕܝܬܐ m. *mountain* O.S.

ܐܕܕܝܬܐ or ܐܕܕܝܬܐ. See 3.

ܐܕܕܝܬܐ m. *tent*, Turk. Also 1.

ܐܕܕܝܬܐ or ܐܕܕܝܬܐ m. *lane*, *quarter* of a city, foreign.

ܐܕܕܝܬܐ m. *keyhole*. Also 1.

جَذْمٌ m. vineyard O.S.

مَوْتَه دَكَّ f. morning U. § 8 (4).

مَوْلٍ f. landed property.

مَوْدٌ m. death. Also 1. O.S.

مَيْلٌ m. mile. Also 1.

مَيْجِبٌ m. thing, in U. See § 19.

مُذَوٌّ m. side, foreign.

مَهْلٌ f. dunghill.

مَهْلٌ m. seashore.

مُجَذِّ See 2.

مُخَلَكٌ m. street.

مَقَلٌ m. stable, foreign.

مَقَمٌ m. mouth, edge of a sword.  
Also 1. O.S.

5. مَجْزٌ m. breast O.S.

مُجَذِّ f. knee, O.S. 'م .

مُجَلٌ See 3.

مُجَمٌ m. buttock. Also 1. O.S.

مُجَجَّ K. vegetables, pl. only.

مُجَذِّ See 3.

مُجَلٌ m. stripe.

مُجَلٌ m. eyelash, O.S. مَجَلَّجٌ.

مُجَلٌ m. dot.

مُجَلٌ m. crack.

مُجَلٌ See 3.

مُجَدٌ U., مُجَدٌ K. m. branch.

مُجَزٌّ m. cheek. See § 19.

مُجَذِّ See 3.

مُجَزِّ See 3.

مُجَزٌّ m. chief (with 1, head) O.S.

مُجَزِّ m. footprint, stead. Also 1, 5.

مُجَزٌّ m. wall (of a town).

مُجَزٌّ m. thong of a whip. Also 1.

مُجَزٌّ m. name. O.S. مَجَزَّ (pl. in  
O.S. مَجَزَّجٌ). See § 19.

مُجَزِّ See 3.

مُجَزِّ Al. border, frontier. O.S.

مُجَزِّ m. morsel. Also 1.

مُجَزِّ m. door. Also 1. O.S.

مُجَزِّ (ذ) Al. m. hole. [In U.K.

مُجَزِّ eye of a needle (1st. pl.),  
O.S. hole. مَجَزَّ = female.]

مُجَزِّ m. box on the ear. Also 1.

مُجَزِّ m. snout. Also 1.

مُجَزِّ m. nostril (with 1, holes in  
a beehive).

مُجَزِّ m. half, O.S. مَجَزَّ. Also 1.  
See § 27.

مُجَزِّ f. frog.

مُجَزِّ m. crumb.

مُجَزِّ m. thumb.

- ܡܕܩܬܐ *neighbourhood*, pl. only. ܡܕܩܬܐ m. *skirt, border, lower flap of coat*, O.S. 'ܡ. Also 1.  
 ܡܕܩܬܐ f. *handle*.  
 ܡܕܩܬܐ See 4. ܡܕܩܬܐ K. m. *a slap*. Also 1.  
 ܡܕܩܬܐ See 3.

6. The usual plural of nouns in ܡܕܩܬܐ. Note ܡܕܩܬܐ, ܡܕܩܬܐ, § 29 (9).

7. ܡܕܩܬܐ f. *lip* O.S., also 9 rarely. ܡܕܩܬܐ *village*, see 2<sup>a</sup>.  
 8. ܡܕܩܬܐ f. *bottom*. ܡܕܩܬܐ f. *girl* (rare).  
 ܡܕܩܬܐ f. *woman*. See § 19. ܡܕܩܬܐ f. *Friday* O.S.  
 ܡܕܩܬܐ f. *company, band*. Also 1. ܡܕܩܬܐ f. *bow* O.S. Also 1, 6. (The  
 ܡܕܩܬܐ Tkh. f. *sweat*, see 1. ܡ is radical.) See § 17.

9. Almost all words in ܡܕܩܬܐ may take both this and the sixth plural, but ܡܕܩܬܐ *letter*, and ܡܕܩܬܐ *request*, take the ninth only. For ܡܕܩܬܐ *prayer*, see § 19. ܡܕܩܬܐ *plague* makes ܡܕܩܬܐ.

- ܡܕܩܬܐ f. *the Holy Loaf* O.S. ܡܕܩܬܐ f. *church* (the society) O.S.  
 ܡܕܩܬܐ f.  *blessing* O.S. In O.S. also the building.  
 ܡܕܩܬܐ f. *evil* O.S. ܡܕܩܬܐ f. *a rival wife*.  
 ܡܕܩܬܐ f. *virgin* O.S. Also 6. ܡܕܩܬܐ f. *apron*.  
 ܡܕܩܬܐ f. *ball*. ܡܕܩܬܐ f. *lamb* K., O.S.  
 ܡܕܩܬܐ f. *courtyard* O.S. ܡܕܩܬܐ f. K. *conversation*, O.S. m.  
 ܡܕܩܬܐ f. *maiden, young woman*. ܡܕܩܬܐ f. *cold* (In pl. Pthakha has  
 ܡܕܩܬܐ f. *benefit, good* O.S. the sound of Zqapa) O.S. The  
 ܡܕܩܬܐ f. *burden*. pl. = *cold weather*.  
 ܡܕܩܬܐ f. *curse* O.S. ܡܕܩܬܐ f. *week, Saturday* O.S. (ܡ is  
 ܡܕܩܬܐ See 7. radical).

§ 19. (i) *Irregular Plurals.*Singular. **سَدَنَمَ**.Plural. **سَدَنَمَتَا**.**مَلِكُ** m. *master, landlord.* Turk.**مَلِكَا** U. (Turk. pl.); K. Sal., 2.**مَلِكَمَ** U. or **مَلِكَمَتَا** K. MB.  
m. *master workman.* Cf. Al.**مَلِكَمَ** U., or **مَلِكَمَتَا** U., or**مَلِكَمَ** (or **مَلِكَمَ**) *Sir* (also used  
with other pronom. affixes).**مَلِكَمَ** MB., or **مَلِكَمَتَا**MB., or **مَلِكَمَتَا** U., or**مَلِكَمَتَا** K.**أَخِي** m. *brother.***أَخِي** Al. Elsewhere 2<sup>a</sup>.**بُحْرَا** m. *hole* O.S.**بُحْرَا**. Also 1.**حَبْكَا** m. *Ti. upper room.* § 16.**حَبْكَا**.**حَبْكَمَ** m. *U. evening.***حَبْكَمَ**. Also 4.**حَبْكَا** K. U., O.S. or **حَبْكَا** Q. Sal.**حَبْكَا**, or **حَبْكَمَ** U. (rarely *bāwā-i*),Gaw. J., m. *house.*or **حَبْكَا** Sal. etc., or **حَبْكَمَ**.

[In the singular it usually means a room with an oven in the floor for baking bread. In this sense **مَلِكَمَ** of *winter* is sometimes added. **دَنَمَ** (which is also the O.S. plural) is a collection of buildings in a courtyard, the English *house*, but also *houses*. The **ا** is radical.]

**مَرْأَا** (also **مَرْأَا** K.), f. *woman.***مَرْأَا** K. Al., or **مَرْأَا** K., or **مَرْأَا**Ti. Al. But in U. K. Sal. Q.  
Gaw., 8.**بَيْضَا** f. *egg* O.S.**بَيْضَا**.**بَنُ** m. *son* (const. st.) O.S.**بَنُ**.**بَنُ** m. *fellow countryman.***بَنُ**. (Also *natives* as O.S.)**بَنُ** m. *man, human being***بَنُ**.

(§ 16 ii. b) O.S.

[But the other compounds of **بَنُ**, § 16 ii. b, usually take the first plural, the second noun only being altered.]

*Singular.***ܕܕܐܬܐ** m. (Al. ܕ) son.**ܕܕܐܬܐ** f. U.<sup>1</sup> K., or **ܕܕܐܬܐ** Q., or**ܕܕܐܬܐ** Al. (O.S. ܕ) daughter,  
girl.**ܕܕܐܬܐ** f. glove.**ܕܕܐܬܐ** m. husband, man, p. 46.**ܕܕܐܬܐ** m. fin, wing.**ܕܕܐܬܐ** f. island (rare in U.) O.S.**ܕܕܐܬܐ** f. fleece.**ܕܕܐܬܐ** f. tear (not Ash.) O.S.**ܕܕܐܬܐ**.**ܕܕܐܬܐ** f. Al. K. banquet.**ܕܕܐܬܐ** f. leech.**ܕܕܐܬܐ** f. sin O.S.**ܕܕܐܬܐ** m. pronoun O.S.**ܕܕܐܬܐ** f. O.S., or **ܕܕܐܬܐ**, or**ܕܕܐܬܐ** nail, claw.

(The first form usually used for a human nail.)

**ܕܕܐܬܐ** f. seat, chair (O.S. **ܕܕܐܬܐ**).**ܕܕܐܬܐ** f. daughter, girl (old maid K.).**ܕܕܐܬܐ** O.S. (or ܕ Ti.) bride, or **ܕܕܐܬܐ**Gaw., or **ܕܕܐܬܐ** Gaw., or **ܕܕܐܬܐ**U. (Zqapa sound), or **ܕܕܐܬܐ** Ti.**ܕܕܐܬܐ** U. f. (ܕ Sal.), or**ܕܕܐܬܐ** U. bladder.*Plural.***ܕܕܐܬܐ**; rarely 1 (Al. ܕ, not Z.).**ܕܕܐܬܐ** U., **ܕܕܐܬܐ** K. O.S., **ܕܕܐܬܐ** Q.Sal. Gaw., or **ܕܕܐܬܐ** U.**ܕܕܐܬܐ** Ash. Elsewhere 1, 3.**ܕܕܐܬܐ**. Usually 1.**ܕܕܐܬܐ**. See also 4.**ܕܕܐܬܐ** (ܕ K., O.S.). Also 6.**ܕܕܐܬܐ**.**ܕܕܐܬܐ**.**ܕܕܐܬܐ** Al.**ܕܕܐܬܐ**.**ܕܕܐܬܐ** Al. (as O.S.). Also 6 as  
elsewhere always.**ܕܕܐܬܐ** (not colloquial).**ܕܕܐܬܐ** U. (ܕ K.), or **ܕܕܐܬܐ**U. (ܕ Sal.), or **ܕܕܐܬܐ**.**ܕܕܐܬܐ** K. as O.S. Elsewhere 1.**ܕܕܐܬܐ** U. (ܕ K.), or 3 in Tkh. Sal.**ܕܕܐܬܐ** K. as O.S. (U. ܕ), or

ܕ Ti. (Zqapa sound in all.)

Makes plural from the latter  
(No. 6).<sup>1</sup> Used of any unmarried woman.

*Singular.*مَدِينَة f. *city* O.S.مَوْش f. *seal*.مَوْص f. U., O.S., or مَوْصَة K.  
O.S. *oath* (مَوْص Ash.).مَوْش f. U. K. (مَوْ like مَوْص), or  
مَوْشَة Al. *hair*.مَوْش f. *verb* O.S.مَوْش m. *participle* O.S.مَوْش U. Tkh. Ash. Al., or مَوْش  
(مَوْ) Ti. (O.S. مَوْش) m. *thing*.مَوْش f. *concubine*.مَوْش m. *hypocrite* O.S.مَوْش f. *ear*, or مَوْش Q. Sal. Gaw.  
(Also *handle* in K.)مَوْش f. U. *platform* or مَوْش.مَوْش f. *peg* O.S.مَوْش f. *island* (rare in K.) Turk.مَوْش m. Tkh. Al. *people* O.S.مَوْش Al. f. *barren woman*.مَوْش f. *prayer* O.S., or مَوْش  
Q. Sal. Gaw.مَوْش m. *cheek*.مَوْش m. *a fraction* O.S.*Plural.*

مَوْش U. (مَوْ K. مَوْ Sal. Q. Gaw.).

مَوْش. Also 1, 3.

مَوْش U. (مَوْ K., O.S.).

مَوْش K. Al. as O.S. In U. 6.

مَوْش, or مَوْش (not colloquial).

مَوْش (not colloquial).

مَوْش K. Al.; in U. 4; مَوْش  
Ti.; مَوْش Ash.

مَوْش, rarely مَوْش.

مَوْش (not colloquial).

مَوْش K. Al. (مَوْ U.), or مَوْش Q.  
Sal. Gaw., or مَوْش Ash., or  
مَوْش Al.

مَوْش, or مَوْش.

مَوْش.

مَوْش U. (Turk. pl.). In K. 3,  
in Sal. 2.

مَوْش, as O.S.

مَوْش.

مَوْش U. (مَوْ K. Al. O.S.). Also  
6 U., or مَوْش Sal. Q. Gaw.,  
or مَوْش Sal. J.

مَوْش. Also 4.

مَوْش.

*Singular.**Plural.*

ܟܝܢܐ f. *kernel*, also *a quarter of* ܟܝܢܐ as O.S., or ܟܝܢܐ.

*a walnut*, or ܟܝܢܐ K.

ܬܝܬܐ m. *tortoise*.

ܬܝܬܐ.

ܩܝܬܐ ܩܝܬܐ rainbow § 16 ii. g.

ܩܝܬܐ ܩܝܬܐ (rare).

ܕܩܝܬܐ a *throb* of the heart.

ܕܩܝܬܐ.

ܡܢܐ m. *noun* O.S.

ܡܢܐ (not colloquial).

(The corresponding N.S. ܡܢܐ *name*, takes the fourth plural.)

ܫܡܝܐ f. *heaven* O.S. (now sing.).

ܫܡܝܐ. Also 1; and in Ash. Al. 3.

ܬܝܬܐ f. K. *crown of the head*,  
§ 16 ii. g.

ܬܝܬܐ Tk., ܬܝܬܐ Ti.; ܬܝܬܐ  
Ash.

ܫܢܐ f. *year* (ܫ Al. as O.S.).

ܫܢܐ.

ܥܝܪܐ f. *cow* (O.S. ܥܝܪܐ).

ܥܝܪܐ Ti. Elsewhere 6.

The abbreviated diminutives of § 79 as a rule have no plural (but see ܥܝܪܐ, ܫܢܐ, ܫܡܝܐ above); and so many words whose sense excludes a plural. ܡܢܐ *place*, has no plural in U. (in K. 6) but borrows that of ܡܢܐ (4).

Note that ܡܢܐ is a *pair of tongs* (m.), ܡܢܐ is *several pairs*; and that ܡܢܐ *world*, is often used in a plural or collective sense (*men*, *people*); as ܡܢܐ ܡܢܐ *the people of the house*. Some have no singular, as ܡܢܐ *water* (Al. ܡܢܐ as O.S.), ܡܢܐ *life* O.S., ܡܢܐ *mercy* O.S., ܡܢܐ *parents* O.S. (from O.S. sing. ܡܢܐ *father*), ܡܢܐ (ܐ K., O.S.) *spiritual parents*, ܡܢܐ *environs*, ܡܢܐ = *money* O.S. (but ܡܢܐ m. a rare word = *a piece of money*), ܡܢܐ *neighbourhood*.

(ii) *Double Plurals.*

Many nouns denoting collections of units (e.g. corn) have two



plurals, one to denote the whole species, the other individual units.

Thus **شَعِيرٌ** = *barley*, **شَعِيرَاتٌ** = *barley corns*. So we have:—

*Singular.*

*Plural.*

**أَبْيَضٌ** *white cherry*.

**أَبْيَضَاتٌ** rarely 6.

**أَخْضَةٌ** *stocking*, or **أَخْضَةٌ** K.

**أَخْضَاتٌ** and 6 (*odd stockings*).

**أَخْضَبٌ** *dried pea*.

**أَخْضَبَاتٌ** and 6.

**أَبْرَصٌ** *grain*.

**أَبْرَصَاتٌ** (in numbering; e.g. **أَبْرَصَاتٌ مِائَةٌ** *a hundred things*) and 6.

**أَعْيُنٌ** *yellow-beard*.

**أَعْيُنَاتٌ** and 6.

**أَعْيُنٌ** *wheat*, O.S. **أَعْيُنٌ**.

**أَعْيُنَاتٌ**, as O.S. and 6.

**أَعْيُنٌ** *bead*, O.S. **أَعْيُنٌ**.

**أَعْيُنَاتٌ** (O.S. **أَعْيُنَاتٌ**) rarely 6.

**أَعْيُنٌ** *pea*.

**أَعْيُنَاتٌ** rarely 6.

**أَعْيُنٌ** *top boot*, or **أَعْيُنٌ** K.

**أَعْيُنَاتٌ** also 6 (*odd boots*).

**أَعْيُنٌ** *precious stone*.

**أَعْيُنَاتٌ** O.S., also 6.

**أَعْيُنٌ** *a shot* (of a gun).

**أَعْيُنَاتٌ** also 6.

**أَعْيُنٌ** *raisin*.

**أَعْيُنَاتٌ** also 6.

**أَعْيُنٌ** *eyeglass*.

**أَعْيُنَاتٌ** also 6.

**أَعْيُنٌ** *roasted pea*.

**أَعْيُنَاتٌ** also 6.

**أَعْيُنٌ** *bean*.

**أَعْيُنَاتٌ** also 6.

**أَعْيُنٌ** *apricot*.

**أَعْيُنَاتٌ** also 6.

**أَعْيُنٌ** *a shot* (of a gun).

**أَعْيُنَاتٌ** also 6.

**أَعْيُنٌ** *barleycorn*, or **أَعْيُنٌ**

**أَعْيُنَاتٌ**, O.S. **أَعْيُنَاتٌ** also 6.

Ash., or **أَعْيُنَاتٌ** Ash.; O.S.

**أَعْيُنٌ**.

**أَعْيُنٌ** U. (**أَعْيُنٌ** K.) *grape* (O.S.

**أَعْيُنَاتٌ** U. (**أَعْيُنَاتٌ** K., O.S.), also 6.

**أَعْيُنَاتٌ**). In Ash. **أَعْيُنَاتٌ**.

*Singular.**Plural.*

ܦܡܕܝܠܐ lock of hair.

ܦܡܕܝܠܐ (a complete set), also 6  
(odd locks).

ܦܝܕܝܠܐ chestnut (ܕ).

ܦܝܕܝܠܐ also 6.

ܦܝܠܐ shoe (sa-wilta).

ܦܝܠܐ (a pair), also 6 (odd shoes), or  
ܦܝܠܐ J.

ܦܝܠܐ (or ܦ?) half a mous-  
tache.

ܦܝܠܐ K., or ܦܝܠܐ U.  
the whole moustache (also 6?).

ܦܝܠܐ lily O.S.

ܦܝܠܐ as O.S. (also 6?).

ܦܝܠܐ turnip.

ܦܝܠܐ (also 6?).

ܦܝܠܐ trouser leg.

ܦܝܠܐ or ܦܝܠܐ pair of  
trousers, also in K. ܦܝܠܐ  
in this sense, (also 6?).

ܦܝܠܐ bead.

ܦܝܠܐ also 6.

### § 20. Substantives with pronominal affixes.

For a table of the affixes see § 11.

If the noun ends in ܦ. or ܦ. this ending is dropped and replaced by the affix, thus, ܦܠܐ king, ܦܠܐ my king, ܦܠܐ horse, ܦܠܐ thy horse, ܦܠܐ sons, ܦܠܐ their sons. The same affixes are added to singular as to plural nouns. Thus ܦܠܐ my king and ܦܠܐ my kings are only distinguished by Siami. If the noun has not the above endings, the affixes are added on, as ܦܠܐ enemy, ܦܠܐ our enemy. Those compounds in § 16 which take the first plural (§§ 18, 19, pp. 42, 49) add the affix to the second noun. Cf. O.S. ܦܠܐ ܦܠܐ thy philanthropy.

Notes. (1) Words in ܦ. drop the dot of Khwaṣa. Thus ܦܠܐ our meaning, from ܦܠܐ (another form of ܦܠܐ).

(2) Words in **و** or **و** drop the **و** and take **و**; as **بَلِيَّوْهَو** *his affliction*, from **بَلِيَّو**.

(3) Words in **ي** have **و** both as a vowel and as a consonant: as **مِيْنَدِيَّوْخَو** *your (pl.) thing, mindiyôkhon*; and so in words like **مِيْنَدِيَّوْخَو** from **مِيْنَدِيَّو** Sal. Q. Gaw. J. (= **مِيْنَدِيَّو** K. U.) *bed (shwi-yu)*.

(4) **مِيْنَدِيَّوْخَو** = *a friend of mine*, **مِيْنَدِيَّوْخَو** *a garden of mine*.

(5) *Self* is expressed by **كَلْ**. Thus **كَلْ** *myself*, **كَلْ** *thyself* etc. In Ti. **كَلْ** etc., or **كَلْ** *my own self*, cf. **كَلْ** § 16. For *ourselves* we may have either **كَلْ** or **كَلْ**, but the latter may also mean *our souls*. *My own* is expressed by **كَلْ**, and so for the other persons; as **كَلْ** *your own book*. The preposition **و** is often prefixed: as **و** *I myself came*. Note that **كَلْ** is feminine, and we therefore have **كَلْ** = *he emptied himself*, Phil. ii. 7, where the participle is feminine: lit. *his self was emptied by him*.

(6) The O.S. **كَلْ** *soul* is thus used: **كَلْ** *alone*, lit. *by myself* [contrast **كَلْ** = *myself*]. So for the other persons. Thus **كَلْ** *they came alone*. In Al. and often in K. we have **كَلْ** or **كَلْ** (O.S. **و**) for *alone*. The O.S. **كَلْ** or **كَلْ** = N.S. **كَلْ**.

(7) **كَلْ** *enough*, takes affixes like a noun; as **كَلْ** *enough for you*. So **كَلْ** *necessary*, esp. in K., as **كَلْ** *necessary for me*; then Zlama is lengthened, but not in **كَلْ** *necessary for you (pl.)*.

(8) **كَلْ** *here* takes affixes; **كَلْ** *up to this point on my body (pointing)*.

(9) The affixes are often redundant, especially in Al. though not so often as in O.S., as **ܕܝܗܝܐ ܒܝܬܐ ܕܝܗܝܐ** *the Son of him, of God*.

(10) When there is an epithet, the affix is attached to the substantive, as **ܕܝܗܝܐ ܕܝܗܝܐ** *his wicked father*.

(11) **ܡܠܝܚܐ** *Lord* (of God only) and **ܡܠܝܚܐ** *master, landlord*, are not used with affixes. For the latter **ܡܠܝܚܐ** is used. For the former **ܡܠܝܚܐ** is not now used (though it is used when = *owner*), but the O.S. **ܡܠܝܚܐ** lit. *my Lord*, **ܡܠܝܚܐ** lit. *my Lady*, are retained as titles of bishops and saints, as **ܡܠܝܚܐ ܡܠܝܚܐ** *Mar Shimun*, **ܡܠܝܚܐ ܡܠܝܚܐ** *St Mary*. For **ܡܠܝܚܐ** see (14) below.

(12) In Lower Ṭiari they say for *their king* **ܡܠܝܚܐ**, in Bas **ܡܠܝܚܐ**. So for all nouns.

(13) From **ܕܝܗܝܐ** *head man* we have **ܕܝܗܝܐ** as in § 18, note xiii, and so similar words; and the same hardening of final letters takes place.

(14) The words **ܕܝܗܝܐ** lit. *my great one* (now usually pronounced with Zqapa), **ܕܝܗܝܐ** *our great one* (with Pthakha sound) are now treated as any other substantives, and mean *master* and *monk* respectively. They take the first plural, and affixes are added on, but the second Pthakha of **ܕܝܗܝܐ** is then strengthened to Zqapa. Thus **ܕܝܗܝܐ** *our master*. But in Al. this is **ܕܝܗܝܐ**; so **ܕܝܗܝܐ** Al. *your (pl.) master*. **ܕܝܗܝܐ** is also used before **ܡܠܝܚܐ** (the usual vernacular for **ܡܠܝܚܐ** § 81, b) both in speaking to a priest and in speaking of him. For **ܕܝܗܝܐ** see § 25 (7).

**ܡܠܝܚܐ** *our Lord*, is even more used as a name for Christ than with us: e.g. it is constantly used vocatively; but it has not quite come to be an independent substantive, and does not take affixes.

(15) Demonstrative pronouns and these affixes may be used with the same substantive. Thus **دَلَمَوَّهْ دِشْ** *this thy world*, O.S.

**دَلَمَوَّهْ دِشْ**.

## ADJECTIVES.

### مَسَوَّهْ دِشْ

§ 21. Adjectives are very much more frequent in O.S. than in Hebrew, and more so in N.S. than O.S.; see § 81 for their formation. The periphrasis **دَوَّهْ دِشْ** *Holy Spirit*, though used as a proper name, is not in accordance with common N.S. usage, which would say **دَوَّهْ دِشْ** when not speaking of the Holy Ghost. So **دَوَّهْ دِشْ** *bread of our need* (*our necessary bread*), though used in the Lord's prayer as a well known expression, is not what would naturally now be said.

### *Feminine of Adjectives and Participles.*

*General Rule.* Change **دِشْ** of the masculine to **دِشْ**, as **دِشْ** m., **دِشْ** f. *good*.

*Notes.* (1) Words of the form **دِشْ** *hard*, make **دِشْ**; **دِشْ** *revealed* **دِشْ**; **دِشْ** *heard* **دِشْ**.

(2) A few other adjectives make feminines in **دِشْ**, as **دِشْ** *stony*, **دِشْ** *second* (not colloquial), **دِشْ** *small*, Al., **دِشْ** *blessed* (as a title). We have also **دِشْ**.

(3) **دِشْ** U. makes **دِشْ** *other*; **دِشْ** K., O.S. **دِشْ** (second Zlama U. K.); **دِشْ** Al. Tkh. Z. **دِشْ**; the **دِ** is often silent (so also Sal.), and the Zlama sometimes long, with the first sound. [In Al. there is a fem. pl. as well as the usual masc. pl., viz. **دِشْ**. See § 22.]

(4) The present participle, being in the absolute state, makes its feminine in ܦܰܠܰܬܰܐ, not ܦܰܠܰܬܰܐ; as ܦܰܠܰܬܰܐ, ܦܰܠܰܬܰܐ *finishing*, § 31. So the absolute state of the past participle, as ܦܰܠܰܬܰܐ, ܦܰܠܰܬܰܐ *left*, § 50. So ܦܰܠܰܬܰܐ, ܦܰܠܰܬܰܐ; ܦܰܠܰܬܰܐ ܦܰܠܰܬܰܐ U., or ܦܰܠܰܬܰܐ ܦܰܠܰܬܰܐ K.; ܦܰܠܰܬܰܐ, ܦܰܠܰܬܰܐ U., or ܦܰܠܰܬܰܐ ܦܰܠܰܬܰܐ K. For ܦܰܠܰܬܰܐ verbs see § 44.

(5) The feminine of a few foreign adjectives is formed by changing ܦܰܠܰܬܰܐ to ܦܰܠܰܬܰܐ, as ܦܰܠܰܬܰܐ Ti. *beautiful* (in U. a subst. = a young man); ܦܰܠܰܬܰܐ *energetic, bold*, ܦܰܠܰܬܰܐ *yellow*, ܦܰܠܰܬܰܐ *blind*, ܦܰܠܰܬܰܐ *deaf*, ܦܰܠܰܬܰܐ *dumb*, ܦܰܠܰܬܰܐ *bold, generous*; so ܦܰܠܰܬܰܐ *hunchbacked*. Thus we have ܦܰܠܰܬܰܐ, ܦܰܠܰܬܰܐ etc. So ܦܰܠܰܬܰܐ *male slave* (coolie), ܦܰܠܰܬܰܐ *female slave*, § 17f. [We must distinguish ܦܰܠܰܬܰܐ in the sense of *boldness*, a foreign word, from the same in the sense of *education*, an O.S. word, root ܦܰܠܰܬܰܐ.]

(6) Foreign adjectives are generally not inflected. We say ܦܰܠܰܬܰܐ ܦܰܠܰܬܰܐ *a dear woman*, not ܦܰܠܰܬܰܐ ܦܰܠܰܬܰܐ. But we may say ܦܰܠܰܬܰܐ by itself for *a dear one* (f.).

(7) Some others also are not inflected; as ܦܰܠܰܬܰܐ *deep* (properly a subst. Cf. N.S. ܦܰܠܰܬܰܐ, O.S. ܦܰܠܰܬܰܐ), ܦܰܠܰܬܰܐ *near* (so O.S.), ܦܰܠܰܬܰܐ *far or absent* (O.S. ܦܰܠܰܬܰܐ). So usually ܦܰܠܰܬܰܐ K. *true* (in U. ܦܰܠܰܬܰܐ) § 123; in Al. it is inflected. For ܦܰܠܰܬܰܐ see § 25 (7). Foreign adjectives may often be known by not ending in ܦܰܠܰܬܰܐ; but some do so end, as ܦܰܠܰܬܰܐ *new*, Turk., ܦܰܠܰܬܰܐ *bad*, Arab., ܦܰܠܰܬܰܐ *big*, ܦܰܠܰܬܰܐ *blue*, which are not inflected to make feminines. See § 22.

(8) If necessary a euphonic vowel is added in the feminine; as ܦܰܠܰܬܰܐ *saved*, ܦܰܠܰܬܰܐ U. Ti. (ܦܰܬܰܐ Tkh.); ܦܰܠܰܬܰܐ *compound*, ܦܰܠܰܬܰܐ; ܦܰܠܰܬܰܐ *absolute*, ܦܰܠܰܬܰܐ.

(9) **ܚܕܐܝܬܐ** *new* (*khâtha*) makes fem. **ܚܕܐܝܬܐ** K., **ܚܕܐܝܬܐ** U. (Pthakha sound). The O.S. fem. **ܚܕܐܝܬܐ** is now used as a substantive = *the New Testament* (p. 48). In Q. the masculine is **ܚܕܐܝܬܐ**.

(10) The U. forms of adjectives from **ܚܕܐ** verbs, like **ܚܕܐܝܬܐ** *cold*, drop **ܚ**; thus **ܚܕܐܝܬܐ**. So **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** *small*; **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** *hot*, **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** *bitter*, **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** *thinned out* (as trees), **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** *wet*. So also **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** *cool*. In K. Al. we have **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ**, and so on, as O.S.; and **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ**. See § 81 (5).

(11) **ܚܕܐܝܬܐ** Al. *sweet* [elsewhere **ܚܕܐܝܬܐ**] drops **ܚ**: **ܚܕܐܝܬܐ**.

## § 22. *Plurals of Adjectives and Participles.*

Both masculines and feminines are alike in the plural, which is of the first form; thus **ܚܕܐܝܬܐ** (**ܚܐ** K.) *good women*. But the adjectives mentioned in § 22 (7) are not inflected; foreign adjectives are usually not inflected, though we may say **ܚܕܐܝܬܐ** *dear*, from **ܚܕܐܝܬܐ**. Those however which end in **ܚܐ** as **ܚܕܐܝܬܐ** *new*, do often take the first plural, though they do not take **ܚܐ** in the fem. sing. Siami is written on plural adjectives, not on participles unless used as epithets.

The present participle of both conjugations follows the following models: **ܚܕܐܝܬܐ** : **ܚܕܐܝܬܐ** (O.S. **ܚܕܐܝܬܐ**); **ܚܕܐܝܬܐ** : **ܚܕܐܝܬܐ** (O.S. **ܚܕܐܝܬܐ**). The past participle, absolute state, is similar in K.: **ܚܕܐܝܬܐ** : **ܚܕܐܝܬܐ** (O.S. **ܚܐ**); **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** (O.S. **ܚܐܝܬܐ**). For the U. anomalous plural see § 50.

§ 23. *Position of Adjectives.* The Syriac adjective when used as an epithet comes after its substantive, as **ܚܕܐܝܬܐ** **ܚܐܝܬܐ** *a large house*.

*Exceptions.* (1) ܩܒܐ *good* usually; and rarely other monosyllables.

(2) Numerals: ܐܢܬܐ ܒܝܬܐ *one man*. (In O.S. often after the noun.)

(3) Titles, as ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ *the Reverend Priest Moses*; ܡܠܝܬܐ ܡܠܝܬܐ *Blessed Paul*. [But ܡܠܝܬܐ ܡܠܝܬܐ *the Apostle John*. A few names are seldom used except with a title added: as ܡܠܝܬܐ ܡܠܝܬܐ *Eli the priest*, ܡܠܝܬܐ ܡܠܝܬܐ *David the King*, ܡܠܝܬܐ ܡܠܝܬܐ *John the Baptist*.]

(4) The words ܕܠܐ *many*<sup>1</sup>, § 25 (7); ܕܠܐ *a certain* (when an adjective this is both m. and f., ܕܠܐ is a substantive only = *So* and *So*, f. § 17); ܕܠܐ *all*; ܕܠܐ<sup>2</sup> *a few*, ܕܠܐ U. = ܕܠܐ K. *no, any*, ܕܠܐ<sup>1</sup> *more*<sup>1</sup> (usually: also a substantive); ܕܠܐ<sup>2</sup> *some*, and compounds of ܐܢܬܐ § 28 (9); ܐܢܬܐ or ܐܢܬܐ or ܐܢܬܐ *such*, when thus used:—ܐܢܬܐ ܐܢܬܐ *such a man* (also without ܐܢܬܐ).

(5) Occasionally when the adjective is emphatic.

(6) All adjective pronouns. Thus O.S. ܐܢܬܐ ܐܢܬܐ = N.S. ܐܢܬܐ ܐܢܬܐ *this man*.

(7) The words ܡܠܝܬܐ U., O.S. = ܡܠܝܬܐ K. = ܡܠܝܬܐ K. *the late* (sometimes); as ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ *the late Deacon Audishu*. So ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ *Solomon of blessed memory*, lit. *remembered for good*.

When the adjective is a predicate it comes between the subject and the substantive verb if affirmative; but it follows a negative verb: as ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ *that man is a Syrian*; but ܐܢܬܐ ܐܢܬܐ *he is not a Syrian*.

<sup>1</sup> These rarely follow the noun.

<sup>2</sup> Pthakha sound.



§ 24. *Comparison.* Comparatives are thus formed: **ܬܡܕ ܥܩܒ** (K. Al.) *better*: **ܬܡܕ ܥܩܒ ܡܝܬܒ**, or more rarely, **ܬܡܕ ܥܩܒ ܡܝܬܒ**, *better than me*, **ܬܡܕ ܥܩܒ ܡܝܬܒ ܡܝܬܒ** *more watery*. A comparative with a verb is expressed by **ܡܝܬܒ ܕ**. Thus **ܡܝܬܒ ܕܝܬܝܢܐ ܡܝܬܒ** *he is better than you think*, **ܬܡܕ ܕܝܬܝܢܐ ܡܝܬܒ ܕܝܬܝܢܐ** *I would rather go than stay here*.

*More* as a substantive is expressed by **ܡܝܬܒ ܕܝܬܝܢܐ** or **ܡܝܬܒ ܕܝܬܝܢܐ** (this also means *especially*) or, especially in K., by **ܬܡܕ** or **ܬܡܕ** alone.

A Syriac adjective has not only a positive, but also a comparative and a superlative sense, as seen in the examples given above and below; and it also expresses the idea of *too*. Thus **ܥܩܒ** may mean *good, better, best, or too good*, according to the context. The last sense may be expressed, though not commonly, by **ܥܩܒ ܡܝܬܒ ܕܝܬܝܢܐ**, lit. *better than is right*.

Superlatives may be expressed thus: **ܡܝܬܒ ܡܝܬܒ ܡܝܬܒ**, or **ܡܝܬܒ ܡܝܬܒ ܡܝܬܒ** etc., *the best man*, lit., *a man better than all of them*; or by the simple adjective, as **ܡܝܬܒ ܡܝܬܒ ܡܝܬܒ** *which is best?*; or by prefixing **ܡܝܬܒ** *very*, or a similar particle to the adjective.

## § 25. *Miscellaneous notes on Adjectives.*

(1) Adjectives are frequently used as substantives, as **ܡܝܬܒ ܡܝܬܒ** *that evil one*; and occasionally participles, as **ܡܝܬܒ ܡܝܬܒ** U. *a writing*.

(2) **ܡܝܬܒ** standing alone means *every*, **ܡܝܬܒ ܡܝܬܒ** *whenever*, lit. *every time*, **ܡܝܬܒ ܡܝܬܒ** *each man*; see § 15. With pronominal affixes it denotes *the whole* or *all*, as **ܡܝܬܒ ܡܝܬܒ** *the whole house, all the house*, **ܡܝܬܒ ܡܝܬܒ** *all the houses*. So **ܡܝܬܒ ܡܝܬܒ** *we all, all of us*, **ܡܝܬܒ ܡܝܬܒ** (or **ܡܝܬܒ ܡܝܬܒ**) *all this house*, **ܡܝܬܒ ܡܝܬܒ** *all the*

*broken-hearted* = O.S. ܠܠܕܝܢܐ ܠܠܕܝܢܐ. [ܠܠ always takes the affixes ܠܠܐ, ܠܠܝ for 3 pers. sing., and almost always ܠܠܡ for 3 pers. pl.] We have also ܠܠܠܠܐ *all of us* (*kuluntan*), by a false analogy; cf. ܠܠܠܠܐ in § 28. So for the other persons. ܠܠ is never used without affixes, as sometimes in O.S., before a plural or collective noun, e.g. ܠܠܠܠܐ ܠܠܠܠܐ O.S. *all the creatures*; in N.S. we must put ܠܠܠܠܐ. We may put the personal pronouns absolutely, thus: ܠܠܠܠܐ *all of them*. For ܠܠܐ, ܠܠܝ in Al. Z. K., see § 15.

(3) *Articles*. As a rule the definite article is not expressed in Syriac. But if necessary for distinctness, the demonstrative pronouns ܠܠܐ, ܠܠܝ, ܠܠܡ are used. So in O.S. ܠܠܐ ܠܠܠܐ ܠܠܠܐ *the Word of God*, Rev. xix. 13. For the indefinite article the Syrians use ܠܠܐ m., ܠܠܝ f. *one* (U. f. often ܠܠܝ; in Ti. and J. ܠܠ is often silent), see § 26; but they often omit it. In O.S. it is omitted unless emphatic and = *a certain*, as ܠܠܐ ܠܠܠܐ *a certain man*, St John iii. 1; ܠܠܐ ܠܠܠܐ *a certain widow*, St Luke xxi. 2. In N.S. ܠܠܐ renders *a certain* in this sense; but when it means *a particular person* we must say ܠܠܐ ܠܠܐ (O.S. ܠܠܐ ܠܠܐ).

Very rarely ܠܠܐ after a noun is an indef. article, as ܠܠܐ ܠܠܐ *a book* (some sort of a book) § 93. In O.S. ܠܠܐ ܠܠܐ = *a few men*, Nöld. § 125.

(4) *Adjectives* are often formed, as in O.S., by repeating nouns; as ܠܠܐ ܠܠܐ *particoloured*, lit. *colours colours*; ܠܠܐ ܠܠܐ *zigzag*, lit. *twists twists*; ܠܠܐ ܠܠܐ *various*, lit. *kinds kinds*, O.S. ܠܠܐ ܠܠܐ. This last may also be expressed by ܠܠܐ ܠܠܐ U., or ܠܠܐ ܠܠܐ K., (O.S. ܠܠܐ ܠܠܐ), St Mark i. 34. We may also repeat adjectives, as ܠܠܐ ܠܠܐ *in small pieces*. Cf. § 28 (4) for distributive

numerals; and § 67 (7) for adverbs thus repeated. So also **ḏḏḏ ḥḥḥ** *high, low = uneven, up and down*.

(5) *Blessed is* = **ḏ ḥḥḥ** if followed by a noun. If pronouns follow we have the forms **ḥḥḥ** or **ḥḥḥ** U. *blessed is he*. So for the other affixes; the 3 pl. is **ḥḥḥ** K. Al.; or **ḥḥḥ** U. In O.S. **ḥḥḥ ḥḥḥ** *blessed is the man*, **ḥḥḥ** *blessed art thou*. We have also in N.S. **ḥḥḥ** etc.

(6) Compound adjectives are frequently formed by a noun and participle, as **ḥḥḥ ḥḥḥ** *a bow-legged man*; these are indeclinable. See § 14.

(7) **ḏḏḏ** *many*, in U. Q. Sal. Gaw. and sometimes K. is indeclinable and precedes the noun. In K. Al. it is usually **ḏḏḏ** (in Al. also, as O.S. = *great*), which may follow the noun, and takes the first plural. As a subst. = *much* it is used with Zqapa almost everywhere. We have **ḥḥḥ ḥḥḥ** Al. = **ḥḥḥ ḥḥḥ** U. = **ḥḥḥ** O.S. In U. K. **ḥḥḥ ḥḥḥ** = *many of them*. **ḥḥḥ** is also colloquially used in U. **ḥḥḥ** in Q. (first Zlama). In Al. **ḥḥḥ** = *many*, but **ḥḥḥ** = **ḥḥḥ** U. K. *great*. For the adverb see § 67.

(8) *The same* is expressed if not emphatic by a simple demonstrative pronoun, but if emphatic by **ḥḥḥ ḥḥḥ** m., **ḥḥḥ ḥḥḥ** f., lit. *just that*; pl. **ḥḥḥ ḥḥḥ**. O.S. **ḥḥḥ ḥḥḥ** or **ḥḥḥ ḥḥḥ**. So **ḥḥḥ ḥḥḥ** *at the same place*, **ḥḥḥ ḥḥḥ** *at the same place where*, **ḥḥḥ ḥḥḥ** *at the same time that* etc. So also **ḥḥḥ ḥḥḥ** U. *the very same*.

§ 26. *Numerals.* ܐܠܦ ܕܡܝܬܐ.

No.	In letters.	Masculine.	Feminine.
1	ܐ	ܐܢܝܐ	ܐܢܝܐ (usually ܐܢܝܐ in U.). In Ti. J. ܐ often silent.
2	ܒ	ܒܝܬܐ	ܒܝܬܐ K., rarely ܒܝܬܐ K., ܒܝܬܐ Al.
3	ܘܠܐ	ܘܠܐ K. Al., ܘܠܐ U., ܘܠܐ Z.	ܘܠܐ K., ܘܠܐ U., ܘܠܐ Q.
4	ܕ	ܕܝܬܐ	ܕܝܬܐ U. (ܕ). ܕܝܬܐ K. Al. ( <i>arbé</i> or <i>arbi</i> ).
5	ܫ	ܫܝܬܐ	ܫܝܬܐ K.
6	ܫܝܬܐ	ܫܝܬܐ	ܫܝܬܐ K.
7	ܫܝܬܐ	ܫܝܬܐ ( <i>shōwa</i> U.K., but <i>shō'a</i> Ti. Z.).	ܫܝܬܐ Ti. Ash. Sh., ܫܝܬܐ Tkh. (both ܕ).
8	ܫܝܬܐ	ܫܝܬܐ	ܫܝܬܐ K., ܫܝܬܐ Sh.
9	ܫܝܬܐ	ܫܝܬܐ <sup>1</sup> Ti. Sh., ܫܝܬܐ <sup>1</sup> (ܫܝܬܐ) U. Sal. Tkh., ܫܝܬܐ Al., ܫܝܬܐ Ash.	ܫܝܬܐ Ti., ܫܝܬܐ Tkh., ܫܝܬܐ Sh., ܫܝܬܐ Al.
10	ܫܝܬܐ	ܫܝܬܐ	ܫܝܬܐ K.

[In U. Z. the masculines and feminines are alike unless otherwise marked: also in the following numbers there is only one form for both. In Sal. Q. Gaw. J. the feminine forms are used, but in Sal. often with masculine nouns.]

<sup>1</sup> The pronunciation of these differs in the modification or non-modification of the Zlama sound, § 6.

No.	In letters.	
11	𐌸	𐌸𐌹𐌳𐌰 (khâdessar); 𐌸𐌹𐌳𐌰 Q. Sal.
12	𐌹	𐌹𐌳𐌰; 𐌹𐌳𐌰 Q. 𐌹𐌳𐌰 Sal.
13	𐌺	𐌺𐌳𐌰. In these numbers to 19 incl. Pthakha is like Zqapa in U., not K.
14	𐌻	𐌻𐌳𐌰 (𐌻).
15	𐌼	𐌼𐌳𐌰.
16	𐌽	𐌽𐌳𐌰.
17	𐌾	𐌾𐌳𐌰 U. Tkh. (shô-wâsar); 𐌾𐌳𐌰 (𐌾) Ti. Tkh. Sh. Ash.
18	𐌿	𐌿𐌳𐌰; 𐌿𐌳𐌰 Ti. Ash.
19	𐍀	𐍀𐌳𐌰 Ti. Sh. Ash. 𐍀𐌳𐌰 U. Tkh. 𐍀𐌳𐌰 Al.
20	𐍁	𐍁𐌳𐌰.
21	𐍂	𐍂𐌳𐌰 K. MB. 𐍂𐌳𐌰 U. 𐍂𐌳𐌰 Al. [f. 𐍂𐌳𐌰].
30	𐍃	𐍃𐌳𐌰 K. MB. Sh. 𐍃𐌳𐌰 (tlayi) U. J. 𐍃𐌳𐌰 Q.
40	𐍄	𐍄𐌳𐌰; 𐍄𐌳𐌰 Sal.
50	𐍅	𐍅𐌳𐌰.
60	𐍆	𐍆𐌳𐌰.
70	𐍇	𐍇𐌳𐌰 (usually shô-wi, but shô'i Ti. Z.).
80	𐍈	𐍈𐌳𐌰 U. Tkh. Ash. 𐍈𐌳𐌰 Ti. Ash. (second Zlama sound).
90	𐍉	𐍉𐌳𐌰 Ti. Ash. Sal. 𐍉𐌳𐌰 U. Tkh. Sh. 𐍉𐌳𐌰 Al.
100	𐍊	𐍊𐌳𐌰, rarely 𐍊𐌳𐌰.



(4) **ṢṢ** is a fem. substantive (but apparently masc. in Al.; see above) making plural **ṢṢ** when not used, as in the table, for 200, 300 etc. The form **Ṣ** is used in forming the numbers 200 etc., and in the phrase **Ṣ Ṣ Ṣ** *in peace, a hundred peaces*, sc. *you have come (you are very welcome)*.

(5) The O.S. definite state **ṢṢ**, whose plural is **ṢṢṢ** (or **Ṣ**), appears in **ṢṢ** *village* (rare in O.S. but so spelt), i.e. *a hundred houses*. This accounts for the colloquial pronunciation in U. of the plural, where both Taus drop, *mā-wāi*. (The usual O.S. word is **ṢṢ**, not used in N.S.)

(6) The other numbers form plurals regularly, as **ṢṢṢ** *sevens*, **ṢṢṢṢ** *nineties*. Thus *three times five* can be expressed by **ṢṢṢ** or by **ṢṢṢ ṢṢṢ ṢṢṢ**. [Distinguish **ṢṢṢ** and **ṢṢṢ** of which the pronunciation is different, § 5 (4).]

(7) For 10,000 **ṢṢṢṢ** is commonly used. If **ṢṢ** is used the plural is **ṢṢṢ** or **ṢṢṢṢ**. But this is not colloquial. After **ṢṢ** etc. a **Ṣ** is placed before a noun: not after **ṢṢṢ**, **ṢṢṢ** or their plurals when a plural noun follows, as **ṢṢṢ ṢṢṢ** *a hundred men*; but we may say **ṢṢṢ ṢṢṢ ṢṢṢ** *two thousand of the people*.

(8) In putting letters for numbers the dots and strokes for 500 etc. are often omitted. 1889 is written **ṢṢṢ**, and the year is called **ṢṢṢ** *appat*. So for other years.

§ 27. *Ordinals* are expressed by prefixing **Ṣ** to the cardinals, as **ṢṢṢ** *fifth*. This was also common in O.S. They may stand without a substantive, thus: **ṢṢṢ ṢṢṢ** (O.S.) *the second one*. The O.S. ordinals are used for fractions up to tenths. Thus:

ܐܕܒܝܐ (fem. ܐܕܒܝܐ) *half* (or ܦܠܓܐ). ܐܕܒܝܐ *seventh*.

ܐܕܒܝܐ *third*.

ܐܕܒܝܐ *eighth*.

ܐܕܒܝܐ *fourth*.

ܐܕܒܝܐ *ninth*.

ܐܕܒܝܐ *fifth*.

ܐܕܒܝܐ *tenth*.

ܐܕܒܝܐ *sixth*.

These are not common in the colloquial speech.

Higher fractions are expressed by ܐ, as also are the above. Thus:

$\frac{2}{3}$  = ܐܕܒܝܐ ܐܕܒܝܐ or ܐܕܒܝܐ ܐܕܒܝܐ (ܐ K.).

$\frac{5}{12}$  = ܐܕܒܝܐ ܐܕܒܝܐ.

The O.S. ܐܕܒܝܐ *first*, becomes ܐܕܒܝܐ (rarely ܐܕܒܝܐ) in N.S.

Fractions may also be expressed by ܐ (so O.S.), as ܐܕܒܝܐ *one-half*. The other O.S. fractional forms such as ܐܕܒܝܐ *a third*, are now almost if not quite obsolete. But ܐܕܒܝܐ is used for *decimals*. ܐܕܒܝܐ *tithes* (so O.S.) is used colloquially.

ܦܠܓܐ (O.S. ܦܠܓܐ) is a substantive taking the first and fifth plurals.

Before substantives it takes affixes, and also usually when standing by itself. In U. no difference is made between the genders, and ܦܠܓܐ is used for both; while in K. a difference is made. Thus:—

ܦܠܓܐ ܕܠܝܬܐ *half the bread*; ܦܠܓܐ ܕܫܥܐ U. = ܦܠܓܐ ܕܫܥܐ

K. *half an hour*; ܦܠܓܐ ܐܕܒܝܐ U. = ܦܠܓܐ ܐܕܒܝܐ K. masc. =  $2\frac{1}{2}$ ;

ܦܠܓܐ ܫܥܐ U. = ܦܠܓܐ ܫܥܐ K. *an hour and a half*; ܦܠܓܐ ܕܫܥܐ

ܦܠܓܐ U. = ܦܠܓܐ ܕܫܥܐ ܕܫܥܐ  $3\frac{1}{2}$  *years*; and so on. After nouns

ending in ܐ, ܐ is inserted in U. as well as K.: and makes a diphthong. Thus ܦܠܓܐ ܕܫܥܐ *haptopelgi* (in K. ܦ) = *a hafta and a half* [1 hafta = 4 lbs. avoirdupois approximately]. ܦܠܓܐ = *by halves*, § 67; ܦܠܓܐ ܕܫܥܐ = *half dead*; ܦܠܓܐ = *a quarter*.



§ 28. *Various notes on Numerals.*

(1) *Both of them, all three of them, etc., are expressed thus:—*

2. ၵၵၵၵ U. Tkh. Al. ၵၵၵၵၵ U. (both ၵ K.). ၵၵၵၵၵၵ K. Al. ၵၵၵၵၵ Ash. Al. ၵၵၵၵၵ Ti. ၵၵၵၵၵၵ Al. ၵၵၵၵၵၵ Sal. Sp. Al. ၵၵၵၵၵၵ Ash. (fem.). ၵၵၵၵၵၵ MB.

3. ၵၵၵၵၵ U. Q. Sal. ၵၵၵၵ Sal. ၵၵၵၵၵ U. ၵၵၵၵၵ K. (ၵ Al. Ash.). ၵၵၵၵၵ U. ၵၵၵၵၵ MB. [ၵ = ၵ, see § 123.]

4. ၵၵၵၵၵၵ U. ၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵ MB. ၵၵၵၵၵၵ Ash.

5. ၵၵၵၵၵၵ U. ၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵ MB. ၵၵၵၵၵၵ Ash.

6. ၵၵၵၵၵၵ U. ၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵ MB. ၵၵၵၵၵၵ Ash.

7. ၵၵၵၵၵၵ (shô-wunté) U., or ၵၵၵၵၵ K. (ၵ Al.) ၵၵၵၵၵ MB. ၵၵၵၵၵ Ash.

8. ၵၵၵၵၵၵ U. ၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵ MB. ၵၵၵၵၵၵ Ash.

9. ၵၵၵၵၵၵ U. ၵၵၵၵၵၵ Tkh. (ၵ Ti.). ၵၵၵၵၵၵ MB. ၵၵၵၵၵၵ Al. ၵၵၵၵၵၵ Al. ၵၵၵၵၵၵ Ash.

10. ၵၵၵၵၵၵ U. ၵၵၵၵၵၵ K. (ၵ Al.). ၵၵၵၵၵၵ Ash.

We also have, though rarely, for *all eleven of them*, in U. ၵၵၵၵၵၵၵ, in Sal. Q. ၵၵၵၵၵၵၵ, in Ti. ၵၵၵၵၵၵၵ, and so for the other numbers to 19 inclusive.

For ܕܠܟܘܢܐ see § 25 (2).

The other plural affixes may be used with any of the above; thus:

ܕܝܚܕܐܢܐ *all ten of us*, ܕܟܬܒܐܢܐܝܟܝܢ *all six of you*.

With nouns we have ܕܝܡܝܢܐ ܕܝܡܝܢܐ *both days*, (but with ܕ before ܐܝܬܐ or ܝܬܐ, as ܐܝܬܐ ܕܝܡܝܢܐ *both of those days*).

(2) *Once, twice, thrice* etc. are expressed by the substantive ܕܝܡܐ *time*. In the singular ܟ is often silent; in the plural ܕܝܡܐ it sometimes has a ܐ sound, but often is like ܝܝ (gá-yi or gá-i). Plural in Al. ܕܝܡܐܢ. Thus ܕܝܡܐ ܕܝܡܐ *once* (U. ܕܝܡܐ). ܕܝܡܐ ܕܝܡܐ U. (ܕܝܡܐ K.) *twice*. ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ K. (U. ܕܝܡܐ . . ܕܝܡܐ) *once every two years*.

The following may be used instead of ܕܝܡܐ: ܫܒܬܐ f. U. *journey*, ܕܝܡܐ K. *load*, ܕܝܡܐ f. *foot*, ܕܝܡܐ f. K. *breath*, ܕܝܡܐ m. K., O.S. *span*. All take the first plural in this sense. But ܕܝܡܐ is only used when motion is implied: as ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ *he came twice*. Not so ܫܒܬܐ, which is constantly used thus: ܫܒܬܐ ܕܝܡܐ *this time*, ܫܒܬܐ ܕܝܡܐ *that time, then*, § 67.

(3) *Twofold, threefold* etc., are ܕܝܡܐ ܕܝܡܐ, ܕܝܡܐ ܕܝܡܐ etc. Also without ܕ, and with ܕܝܡܐ, as . . ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ *fivefold more than*.

(4) *Distributives* are expressed by repeating the numeral, as ܕܝܡܐ ܕܝܡܐ *five each*: ܕܝܡܐ ܕܝܡܐ *one each*, or *one at a time*, which we may also render ܕܝܡܐ ܕܝܡܐ. Notice ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ *a man went from each house* (not ܕܝܡܐ ܕܝܡܐ as Stoddard. St. also gives ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ ܕܝܡܐ *for each boy has a pen*, but it means *the boy has a pen*).

*Sometimes* may be rendered by **ḡḡḡ ḡḡ ḡḡ**, or by **ḡḡḡḡ**, **ḡḡ**, or by **ḡḡ ḡḡ**.

(5) *Days of the week.* The words **ḡ ḡḡḡ** (**ḡḡḡ**) *day of*, are often prefixed to the following, but they are as frequently used alone.

*Sunday* **ḡḡḡḡ** *khôshîba*, U. Tkh. (Ti. **ḡ** with Zqapa sound, and *khêshâba* in Upper Tiari). **ḡḡḡḡ** Al. Sh. MB. Sal. (*khiûshâba*). O.S. **ḡḡ ḡḡ**. (In K. **ḡḡḡḡ** is a common name for a man, especially given to one born on a Sunday.)

*Monday* **ḡḡḡḡ** U. **ḡḡḡḡ** *trûshîba*, Tkh. Ash. (Ti. MB. Al. **ḡ** as above). **ḡḡḡḡ** Upper Ti. O.S. **ḡḡ ḡḡ**.

*Tuesday* **ḡḡḡḡ** (*tlôshîba* or *tlâshîba*) U. **ḡḡḡḡ** Tkh. Ash. (Ti. Al. **ḡ**). **ḡḡḡḡ** MB. Sh. O.S. **ḡḡ ḡḡ**.

*Wednesday* **ḡḡḡḡ** U. Tkh. Ash. (Ti. Al. **ḡ**) **ḡḡḡḡ** MB. Sh. O.S. **ḡḡ ḡḡ**.

*Thursday* **ḡḡḡḡ** U. Tkh. Ash. (Ti. Al. **ḡ**) **ḡḡḡḡ** MB. Sh. O.S. **ḡḡ ḡḡ**.

*Friday* **ḡḡḡḡ**. So O.S.

*Saturday* **ḡḡḡ**, so O.S.; or **ḡḡḡ** Sal.

In part of U. Thursday is called **ḡḡḡ** i.e. *market day*, though it is not now the usual day for going to market.

(6) *Per cent.* Example: 20 *per cent.* **ḡḡḡ ḡḡḡ** (*five in six*, i.e. 100 produces 120); but 17 *per cent.* **ḡḡḡ ḡḡḡḡ**. Note **ḡḡḡḡ** **ḡḡ** *one part in every ten*.



(10) For reckoning sums of money, weights, etc., which are just under a round number, subtraction is very commonly employed. Thus 1 *gran* 19 *shahis* is usually **ܐܬܬܝܢ ܩܪܢܐ ܬܝܬܝܬ ܫܬܝܬܝܬ** *two grans, one shahi less*. In compound sums the noun following the numeral is usually made singular.

(11) For the *twelve Apostles* the noun **ܬܠܬܝܬܝܬ ܐܡܬܝܬܐ** is sometimes used as in O.S. In O.S. we also have **ܬܠܬܝܬܐ** *a tenth*, not in N.S.

(12) *Months*, in the Syrian order :

October **ܬܠܬܝܬܝܬ ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**) March **ܬܠܬܝܬܐ** O.S.

**ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**). See page 43. April **ܬܠܬܝܬܐ** O.S.

November **ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**) May **ܬܠܬܝܬܐ** U. **ܬܠܬܝܬܐ** K., O.S.

**ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**). June **ܬܠܬܝܬܐ** O.S.

December **ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**) July **ܬܠܬܝܬܐ** O.S.

January **ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**). August **ܬܠܬܝܬܐ** Kurd. (O.S. **ܬܠܬܝܬܐ**).

[**ܬܠܬܝܬܐ** = Dec. and Jan.]

September **ܬܠܬܝܬܐ**, rarely **ܬܠܬܝܬܐ**

February **ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**) as O.S. (Nun from Kurdish.)

(13) *The clock*. **ܬܠܬܝܬܐ ܬܠܬܝܬܐ ܬܠܬܝܬܐ** *what o'clock is it?*, **ܬܠܬܝܬܐ** *one o'clock*, **ܬܠܬܝܬܐ** *seven o'clock*, **ܬܠܬܝܬܐ** *twelve hours*, **ܬܠܬܝܬܐ** (Ti. Al.) *noon*, **ܬܠܬܝܬܐ** U. (K.) *midnight*, **ܬܠܬܝܬܐ** U. (K.) *half past seven*, **ܬܠܬܝܬܐ** *five minutes to seven* (lit. *five minutes remain for seven o'clock*), **ܬܠܬܝܬܐ** *five minutes past seven* (lit. *five minutes are past from seven o'clock*).

(14) Measures are often rendered thus : **ܬܠܬܝܬܐ ܬܠܬܝܬܐ** *a road two farsakhs* (7 miles) *long* (lit. *its length*); or we might say **ܬܠܬܝܬܐ** *long, here*.

## VERBS.

## ܡܬܬܝܬܝܐ or ܡܬܝܬܝܐ

§ 29. *The Substantive Verb.* ܡܬܬܝܬܝܐ ܕܒܝܬܝܐ.

The forms without distinctive letters are used almost universally.

*Present tense. He is, etc.*

Sing. 3 m. ܡܬܬܝܬܝܐ : ܡܬܬܝܬܝܐ U.

f. ܡܬܬܝܬܝܐ : ܡܬܬܝܬܝܐ U.

2 m. ܡܬܬܝܬܝܐ (ܐ Tkh.) : ܡܬܬܝܬܝܐ U. (ܐ Tkh.) : ܡܬܬܝܬܝܐ (ܐ) Tkh.

f. ܡܬܬܝܬܝܐ (ܐ Tkh.) : ܡܬܬܝܬܝܐ U. (ܐ Tkh.) : ܡܬܬܝܬܝܐ (ܐ) Tkh.

1 m. ܡܬܬܝܬܝܐ : ܡܬܬܝܬܝܐ K. : ܡܬܬܝܬܝܐ K. : ܡܬܬܝܬܝܐ K.

f. ܡܬܬܝܬܝܐ : ܡܬܬܝܬܝܐ K. : ܡܬܬܝܬܝܐ Ash.

Plur. 3 m. f. ܡܬܬܝܬܝܐ U. Q. Sal. Sp. : ܡܬܬܝܬܝܐ Tkh. : ܡܬܬܝܬܝܐ Tkh. Ti. J. Al.

Ash. : ܡܬܬܝܬܝܐ Al. : ܡܬܬܝܬܝܐ J.

2 m. f. ܡܬܬܝܬܝܐ U. K. (ܐ Tkh.) : ܡܬܬܝܬܝܐ Ti. : ܡܬܬܝܬܝܐ Bo. :

ܡܬܬܝܬܝܐ Al. ; or with pronoun, ܡܬܬܝܬܝܐ ܡܬܬܝܬܝܐ Ti.

1 m. f. ܡܬܬܝܬܝܐ (ܐwākh) : ܡܬܬܝܬܝܐ (ܐwākhn) U. : ܡܬܬܝܬܝܐ Tkh. (ܐ) :

ܡܬܬܝܬܝܐ Ti. Al. Ash. : ܡܬܬܝܬܝܐ Ti.

*Imperfect. He was, etc.*

Sing. 3 m. ܡܬܬܝܬܝܐ U. Q. Sal.<sup>1</sup> : ܡܬܬܝܬܝܐ ܡܬܬܝܬܝܐ K. Al. Sh. MB.

f. ܡܬܬܝܬܝܐ U. Q. Sal.<sup>1</sup> : ܡܬܬܝܬܝܐ ܡܬܬܝܬܝܐ K. Al. Sh. MB.

<sup>1</sup> Usually spelt by error in the printed books ܡܬܬܝܬܝܐ. Thus ܡܬܬܝܬܝܐ ܡܬܬܝܬܝܐ : ܡܬܬܝܬܝܐ ܡܬܬܝܬܝܐ. It is never thus pronounced, and should be ܡܬܬܝܬܝܐ ܡܬܬܝܬܝܐ biprâqé wâ, and ܡܬܬܝܬܝܐ ܡܬܬܝܬܝܐ prîqé wâ. See Note 2 below.

2 m. གོ་མ་ འོ་མ་ (ཤ་ Tkh.): གོ་མ་ འོ་མ་ Ash.

f. གོ་མ་ འོ་མ་ (ཤ་ Tkh.): གོ་མ་ འོ་མ་ Ash.

1 m. གོ་མ་ འོ་མ་: གོ་མ་ འོ་མ་ Ash.

f. གོ་མ་ འོ་མ་: གོ་མ་ འོ་མ་ Ash.

Plur. 3 m. f. གོ་མ་ (i-wâ nearly) U. Q. Sal.: གོ་མ་ འོ་མ་ (Zlama second sound) K.: གོ་མ་ གོ་མ་ Al.

2 m. f. གོ་མ་ འོ་མ་ (ཤ་ Tkh.): གོ་མ་ འོ་མ་ K. (ཤ་ Tkh.): གོ་མ་ འོ་མ་ Ash.

1 m. f. གོ་མ་ འོ་མ་: གོ་མ་ འོ་མ་ Ti. Ash. Al.

*Notes.* (1) For the terminations of these forms see on the regular verb, § 32 (1). The ག is clearly part of གོ་མ་ to be, as seen by the variations (see under ག verbs, § 42, also § 46); the འ has been thought to be a corruption of འ་ there is (whose འ often falls, see below); and sometimes the verb is written གོ་མ་ etc., but this somewhat interferes with the འ becoming diphthongal as in Note 2. The third person seems to be for གོ་མ་ འོ་མ་: གོ་མ་ འོ་མ་: གོ་མ་ འོ་མ་. The forms གོ་མ་, གོ་མ་ are perhaps for གོ་མ་ འོ་མ་: གོ་མ་ འོ་མ་. Cf. Az. གོ་མ་ thou art: གོ་མ་ he is: གོ་མ་ she is: གོ་མ་ they are, see Appendix 1.

(2) The point under the Yudh is omitted if a vowel sound precedes, with or without ག, but not after ག. The འ is not then silent, but forms a diphthong with the preceding vowel. Thus གོ་མ་ འོ་མ་ I am a friend (dôst îwin), but གོ་མ་ འོ་མ་ I am (ânéwin). But the accent remains as if the two words did not coalesce. After གོ་མ་ the point is retained; also, in U. in གོ་མ་ (but not in K.) as གོ་མ་ འོ་མ་ pyâshîttûn,

*ye are remaining*, U. (*pyâshétun* K.). In Al. Z. Bo. Sal. the point is frequently omitted even after a consonant.

(3) If the preceding word ends in a silent consonant, the point is usually retained, as **ܐܡܝܢ** *we are one*: but see § 26 (2).

(4) Note that in Ashitha the Yudh appears in the present, but not, except in 1 pl., in the imperfect.

(5) In poetry, or for emphasis, we may have **ܐܢܐ ܐܝܝܢ** (*ânâ îwin*); and conversely we may omit the Khwaṣa after a consonant in similar cases. But this is uncommon except in Al. Z. Bo. Sal.

(6) As the terminations of **ܐܢܐ** etc. contain the personal pronouns, it is unnecessary, except for emphasis or distinction, to repeat these.

(7) The following examples explain the usage:—**ܐܢܐ** *I am*, **ܐܢܐ ܐܢܐ** *thou (f.) art*, **ܐܡܝܢ** *we are*, **ܐܡܝܢ ܐܡܝܢ** *he is*, **ܐܡܝܢ ܐܡܝܢ** *she is*, **ܐܡܝܢ ܐܡܝܢ** *he was*, **ܐܡܝܢ ܐܡܝܢ** *she was*, **ܐܡܝܢ ܐܡܝܢ** *they were*. The **ܐ** of the 3rd pers. imperfect is never omitted except in the K. and Al. forms.

(8) The first and second persons singular, with the pronouns added, are often contracted to *âninwâ*, *ânânwâ*, *âtitwâ*, *âtatwâ*.

(9) The **ܐܡܝܢ** is almost the only relic of the old past tense. [Stoddard also gives **ܐܡܝܢ**. See § 68, under **ܐܡܝܢ**.]

(10) The other tenses of the substantive verb are formed regularly from **ܐܡܝܢ** *to be*, see §§ 42, 46, but the imperative is not very much used in the sense *to be* (use rather the first present) and the second present never. This verb also means *to become*, *to be made*, *to be born*, and in the last sense is also used in the passive **ܐܡܝܢ ܐܡܝܢ**, see § 34. The preterite **ܐܡܝܢ ܐܡܝܢ** is much used for *he was* as an alter-



native to **לֹשׁ**. **לֹשׁ** = *to belong to*, as **לֹשׁ לְמִי** *To whom does this belong?* **לֹשׁ** also means *to be possible*, § 63 (5): **לֹשׁ** *it will do*, or *it is possible*. **לֹשׁ** *it is impossible*. Cf. the use of this verb with verbal nouns, to denote possibility, § 34. So more rarely **לֹשׁ** *it is impossible*.

(11) *There is, there are* = **לֵא** [**ל** U. etc., often **ל** Q. Also in Al. **לֵא** (**ל**)] pronounced with short *é*. When **ל** follows, **ל** becomes hard. The negative is **לֵא** (**ל** K. Al.; for pronunciation see page 12). In reading O.S. this is usually pronounced *lét* (**ל**). Variants are **לֵא**, **לֵא** *létin, létin*. The imperfect is **לֹשׁ** **לֵא**, the future **לֹשׁ** **לֵא** and so on.

These forms do not take the pronominal affixes, as in O.S., and cannot express *he is, thou art*, etc.; but see Note 1 above.

(12) *He has*, when expressing possession, is **לֵא** (O.S. **ל**). Past **לֵא** **לֹשׁ** **לֵא**. Future **לֵא** **לֹשׁ** **לֵא**. Sometimes, especially in Al., we have **לֵא** etc. If the pronoun is emphatic it is put absolutely: as **לֵא** **לֵא** **לֵא** *I have*. So *you have me* is **לֵא** **לֵא** **לֵא**.

(13) But when mere *holding* is intended we cannot use this form, and must say **לֵא** **לֹשׁ** *to be with or at*. Thus *I have your book* must be **לֵא** **לֹשׁ** **לֵא**.

(14) **לֵא**, **לֵא** may also be used thus:—**לֵא** **לֹשׁ** **לֵא** *Where is Thomas? He is not here*. But **לֵא** **לֹשׁ** **לֵא** is equally good.

(15) On the other hand the substantive verb is used where we might expect **לֵא**: as **לֵא** **לֹשׁ** (*there is wind, it is windy*, § 16 ii. f.

(16) *Here he is* and the like are expressed differently in different districts.

U. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** (ܬ usually silent).

Tkh. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** (or **ܬܝܢܐ**) : **ܬܝܢܐ** : **ܬܝܢܐ** (ܬ silent).

Ash. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ** (or **ܬܝܢܐ**) : **ܬܝܢܐ** (or **ܬܝܢܐ**) : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** (sic) : **ܬܝܢܐ** (ܬ silent).

Ti. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ**.

Al. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ** : **ܬܝܢܐ**.

Q. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ** (m. f.) : **ܬܝܢܐ** : **ܬܝܢܐ** (or **ܬܝܢܐ** with second Zlama sound) : **ܬܝܢܐ** : **ܬܝܢܐ**.

(17) *There he is* and the like are expressed thus (3 pers. only):—

U. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ**.

Ti. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ**.

Ash. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ**.

Al. **ܫܬܝܢܐ** : **ܫܬܝܢܐ** : **ܬܝܢܐ**.

The Ash. forms are distinguished from those of (16) by lengthening the first syllable; and in the other districts also the accent is a strong one.

In Al. **ܫܬܝܢܐ** is also an interjection = **ܬܝܢܐ** *behold!*

(18) **ܫܬܝܢܐ** or **ܫܬܝܢܐ** in K. Al. = *he can* [sometimes also

ܫܝܢܝܐ, rarely ܫܝܢܝܐ ܕܝܢܝܐ as above (12)] or *he has*, as ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *God can*, ܕܝܢܝܐ ܕܝܢܝܐ or ܕܝܢܝܐ ܕܝܢܝܐ *I cannot*, ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *we could not*. So ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *thou wilt not be able*. The verbal noun with ܕ usually follows, as ܕܝܢܝܐ ܕܝܢܝܐ *I cannot go*.

(19) For *it is I*, we have ܕܝܢܝܐ ܕܝܢܝܐ; and so the other persons. For *is it you?* (pl.), we have commonly ܕܝܢܝܐ ܕܝܢܝܐ ? ܕܝܢܝܐ ܕܝܢܝܐ *ānitun U.*, *ānétun K.*

(20) *I may* (i.e. *I am allowed*), is expressed by ܕܝܢܝܐ ܕܝܢܝܐ U. (or ܕܝܢܝܐ ܕܝܢܝܐ U. K. or ܕܝܢܝܐ ܕܝܢܝܐ, ܕܝܢܝܐ ܕܝܢܝܐ) *I have permission*, e.g. ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ U. *no one may enter*; or sometimes by the verb ܕܝܢܝܐ *to be able*.

(21) The substantive verb is used for emphasis: as ܕܝܢܝܐ ܕܝܢܝܐ *not that thou art worthy*; ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *it was not that he did not come*.

(22) It is frequently omitted in relative clauses, § 14.

(23) For ܕܝܢܝܐ used for the substantive verb, see § 34.

### § 30. Conjugations.

The method of denoting conjugations by names derived from ܕܝܢܝܐ *to work*, and of denoting classes of verbs by the same root<sup>1</sup>, is not used in East Syrian grammars; instead they use the terms ܕܝܢܝܐ (= ܕܝܢܝܐ P'al and ܕܝܢܝܐ Ethp'el) *simple*; ܕܝܢܝܐ (= ܕܝܢܝܐ

<sup>1</sup> For convenience this simple method is used in this Grammar. Thus ܕ denotes the first radical, ܕ the second, ܕ the third; verbs whose first radical is ܕ are ܕܝܢܝܐ, those whose second is ܕ are ܕܝܢܝܐ, and so on. Verbs whose second and third radicals are the same are ܕܝܢܝܐ.

Pa'el, and ܥܬܦܐܠ Ethpa'al) *compound*; ܐܦܠܐܠ Aph'el, and ܥܬܦܐܠܐܠ Ettaph'al) *more compound*; ܫܦܠܐܠ Shaph'el, and ܥܫܬܦܐܠܐܠ Eshtaph'al). They distinguish the active and passive in each division by adding respectively the names ܫܦܬܐܠܐܠ, ܥܫܬܐܠܐܠ.

In the vernacular there are two conjugations: the first chiefly taken from the Pshitta active (P'al), the second from the other active conjugations. We seldom have all four active conjugations surviving in any one word, but we find ܫܠܝܬ *to be changed*, P'al: ܡܫܠܝܬ K. *to change tr.*, Pa'el: ܡܫܠܝܬ *to interchange*, Aph'el: ܡܫܬܠܝܬ *to change tr.*, Shaph'el. The distinguishing mark of the first conjugation is the softening of the second radical, of the second conjugation the preformative Mim, and, in trilaterals, the hardening of the second radical. But there are many exceptions, see §§ 94, 95.

The passive conjugations have disappeared, with one or two exceptions. Thus we have in Al. ܡܠܝܬܐܠ *to be fulfilled*, root ܡܠܐ, Eshtaph'al; in U. ܡܠܝܬܐܠܐܠ, in Ti. ܡܠܝܬܐܠܐܠ *to be proud* = O.S. ܡܠܝܬܐܠܐܠܐܠ, root ܡܠܐ, Eshtaph'al. Perhaps also some verbs are contracted from passive conjugations as ܐܠܝܬ *to wake intr.* = ܐܠܝܬܐܠܐܠܐܠ O.S., for which see § 83 D. c.

### *The Regular Verb.*

§ 31. *First Conjugation.* ܦܩܕܐܠ *to finish*, intr.

The old past and future tenses and the infinitive have disappeared. In O.S. we find participles frequently taking the place of the old past and future, and now they have done so entirely. The following parts of the old verb alone remain and are the foundation of the whole conjugation.

*Present participle.* Sing. ܦܩܕܝܢ m., ܦܩܕܝܢܐ f. Plur. ܦܩܕܝܢ m. f. (O.S. ܦܩܕܝܢ m.)

*Past participle (absolute state).* Sing. **قَدْص** m., **قَدْصَة** f. Plur. **قَدْصِب** m. f. K. Al. J. Sal. (O.S. **ق** m.), see § 50.

(*Definite state*). Sing. **قَدْصَة** m., **قَدْصَة** f. (i). Plur. **قَدْصِب** m. f.

*Imperative.* Sing. **قَدْص** m., **قَدْص** f. Plur. **قَدْصِه** (usually **قَدْصِه** O.S.).

*Verbal noun.* **قَدْص**.

[The letters **سجذ** when final do not in N.S. cause the preceding letter to take Pthakha in the present participle as in O.S.]

### *The Tenses.* **قَدْص**

*First present (he finishes).* The forms without distinctive letters are used almost universally. For use of the tenses see §§ 51—59.

Sing. 3 m. **قَدْص** : **قَدْصِب** U. J.

f. **قَدْصَة** : **قَدْصِب** U. J.

2 m. **قَدْص** (ج Tkh.) : **قَدْص** U.<sup>1</sup> : **قَدْص** U. Tkh. (ج) : **قَدْص** (ج) Tkh. : **قَدْص** MB. Q.

f. **قَدْص** (ج Tkh.) : **قَدْص** U. Tkh. (ج) : **قَدْص** (ج) Tkh. : **قَدْص** MB. Q.

1 m. **قَدْص** : **قَدْص** U. Ti.<sup>2</sup> (not Ash.) : **قَدْص** J.<sup>3</sup> : **قَدْص**<sup>1</sup> U.

f. **قَدْص** : **قَدْص** U. Ti.<sup>2</sup> (not Ash.).

Plur. 3 m. f. **قَدْصِب** : **قَدْصِب** U. J.

2 m. f. **قَدْصِه** (ه Sal. Sp.) : **قَدْصِه** Ti.<sup>2</sup> J. Z.<sup>2</sup> (ج Tkh.) : **قَدْصِه** Al.<sup>2</sup> or **قَدْصِه** Al.<sup>2</sup>

<sup>1</sup> Village of Digalah, in the plain of Urmi.

<sup>2</sup> Paradigm form.

<sup>3</sup> This variation is common in many districts in verbs **ل**, as **ل** **ل**.

1 m. f. **قَدَّص** (*pârqûkh*): **قَدَّص** (*pârqâkhn*) U.: **قَدَّص** (û) Tkh., and esp. U.: **قَدَّص** Ti. Al. Sh. Ash.: **قَدَّص** Ti. Sh.: **قَدَّص** Al.: **قَدَّص** Q.

*Future.* **قَدَّص** **ه** **قَدَّص** *he will finish*: **قَدَّص** Al. K.: **قَدَّص** Al. Z. Sal. (even in **ق** and **ق** verbs) and sometimes U. K. [In Ash. there is no prefix except **ق** before **ق** or **ق**, as **قَدَّص** (*d' âthi*) *he will come*. So often in Ti. Z. Az. In Ti. Ash. **قَدَّص** *he arises*, **قَدَّص** *he descends*, prefixed to the verb as above makes the future, the proper personal affix being employed. **قَدَّص** is a verb not used in those districts. For the Tal future see § 46 under **قَدَّص**.] Conjugate like the First present.

*Conditional.* **قَدَّص** **ه** **قَدَّص** *he would finish*, etc., 3rd plur. **قَدَّص** **ه** **قَدَّص** (see Future). Or thus, contracted, in MB. Sal. Q. **قَدَّص**: **قَدَّص**: **قَدَّص**: **قَدَّص**: **قَدَّص**: **قَدَّص** (*pâr-qânâ*, but accented on the short *a*).

*Habitual and historic present.* **قَدَّص** **ق** *he finishes*, U. MB. Sp. and rarely Sal.: **قَدَّص** **ق** Tkh. Q. Sal.: **قَدَّص** Al. Z. (and often Sal. with **ق** and **ق** verbs): **قَدَّص** Ti. Ash. For **ق** see § 119.

*Habitual imperfect.* **قَدَّص** **ق** *he used to finish*, as above. Also contracted in MB. Sal. Q. like the Conditional.

*Preterite* (rarely used except in Al.). **قَدَّص** **ق** U. Z. (rarely Sal.) *he finished* [**ق** (Pthakha sound) = **ق** Sal., and Al. rarely = **ق** Al. = O.S. **ق** *he was before*, often used adverbially]. Not used in Ti. Ash.

*Second present.* **قَدَّص** **ق** *he is finishing*, or **قَدَّص** **ق**. See the substantive verb, § 29. The **ق** is much omitted in K., and before labials in U. It is almost always omitted in Ash. except

before **2** or **u** and often even then. Note **يَفْزِئُ** U. but **يَفْزِئُ** K. § 29, note 2.

*Imperfect.* Put **يَفْزِئُ** or **يَفْزِئُ** before the imperfect of § 29 (*he was finishing*). The second and first persons are often contracted to: 2. **يَفْزِئُ** m. f.; 1. **يَفْزِئُ** m. f.; Pl. 1. **يَفْزِئُ** m. f. In Q. these have the force of the Second present tense. Or they are half contracted: 2. **يَفْزِئُ** m. f.: 1. **يَفْزِئُ** m. f.: Plur. 1. **يَفْزِئُ** m. f. The 2. plur. is not contracted.

*Preterite (he finished):*

Sing. 3 m. **فَزِئَ** or **فَزِئَ** Plur. 3 m. f. **فَزِئُوا** U., or  
K.<sup>1</sup> (rarely). with **فَزِئُوا** MB., or with  
f. **فَزِئُوا**. **فَزِئُوا** K. Al. J. Sp. Z.

2 m. **فَزِئَا**. 2 m. f. **فَزِئَا** or  
f. **فَزِئَا** or with **فَزِئَا** Ti., or **فَزِئَا**  
**فَزِئَا** Ti. MB. Al. Z.

1 m. f. **فَزِئَا**. 1 m. f. **فَزِئَا** or with  
**فَزِئَا** Ti.

[The pronunciation of the Khwaṣa is like short *i*, except in K. Al. with **فَزِئَا** verbs, and sometimes with others; see page 86.]

*Second preterite.* **فَزِئَا** **فَزِئَا** *he finished*, or *he was on the point of finishing* (rare in U., common in K. Al. Z.<sup>1</sup>).

*Perfect.* **فَزِئَا** **فَزِئَا** *he has finished*: **فَزِئَا** f. Plur. **فَزِئَا** (**فَزِئَا**) etc., as § 29.

*Pluperfect.* The above **فَزِئَا** with the imperfect of § 29 (*he had finished*). Or contracted in the first and second persons: 2.

<sup>1</sup> Paradigm form.

ܩܕܝܫܐ m., ܩܕܝܫܐ f. : 1. ܩܕܝܫܐ m., ܩܕܝܫܐ f. Plur. 1. ܩܕܝܫܐ [the Zlama has nearly the second sound]. In Q. these have the force of the perfect. Or they may be half contracted, as ܩܕܫܐ. The 2nd plur. is not contracted.

*Imperative.* Sing. 2 m. ܩܕܫܐ finish ; f. ܩܕܫܐ. Plur. 2 m. f. ܩܕܫܐ (so O.S., but usually ܩܕܫܐ) or ܩܕܫܐ K. J. Al. Z. : ܩܕܫܐ Sal.

*Infinitive.* ܩܕܫܐ to finish.

### § 32. Formation of the tenses.

(1) *First present.* This is formed by joining the present participle in its various inflections to the personal pronouns, and by abbreviating them. [A present was formed in O.S. in the same way, and both the simple and the contracted forms were used. It was as follows (cf. the N.S. forms on page 81) :

Sg. 3 m. ܩܕܫܐ or ܩܕܫܐ	Pl. 3 m. ܩܕܫܐ or ܩܕܫܐ
f. ܩܕܫܐ or ܩܕܫܐ	f. ܩܕܫܐ or ܩܕܫܐ
2 m. ܩܕܫܐ or ܩܕܫܐ	2 m. ܩܕܫܐ or ܩܕܫܐ
f. ܩܕܫܐ or ܩܕܫܐ	f. ܩܕܫܐ or ܩܕܫܐ
1 m. ܩܕܫܐ or ܩܕܫܐ	1 m. ܩܕܫܐ or ܩܕܫܐ
f. ܩܕܫܐ or ܩܕܫܐ	f. ܩܕܫܐ or ܩܕܫܐ]

The N.S. contractions are not all the same as in O.S. Thus we have N.S. ܩܕܫܐ = O.S. ܩܕܫܐ, Zlama for Pthakha as very frequently, § 88 d. The contractions of 1 pl. are noteworthy, as preserving the ܣ of ܣܝܐ which the O.S. does not do. Probably ܩܕܫܐ and ܩܕܫܐ are from the feminine ܣܝܐ. [So in Digalah, in



the Urmi plain, we have one, perhaps two, fem. forms for masculine in the singular; see also § 50.] The other feminine plurals drop out. The syllable **ب** (or **پ**) is added for emphasis and is an O.S. particle = *indeed*, § 67. The Q. forms like **قَدِيمًا** are contractions = **قَدِيمًا** **لَدَو** the past for the present, as we see also in the imperfect contracted forms, and in the pluperfect which has the force of a perfect. The O.S. abbreviations like **بِجَبَّةً** *thou art beautiful*, are not found in N.S.

(2) *Second present.* The substantive verb is added to the verbal noun with **ن** which takes Zlama, not Pthakha as it would in O.S., § 88 *i*. The **ن** of the substantive verb makes a diphthong with the preceding vowel sound. Thus **يَقْدَمُ** **مَجِس** = *he is in the act of finishing*, (*biprâqéli* accented on *â*).

(3) The *imperfect* similarly follows from the past of the substantive verb.

(4) The *preterite* is formed from the past participle, absolute state, by the addition of **ل** and the pronominal affixes. The past participle, as in O.S., has both an active and a passive sense; in the N.S. preterite the latter appears. Thus **قَدِمَ لِي** *it is finished by me* = *I finished*, **قَدِمَ لِي هُوَ** *that man was left by me* = *I left that man*. When the object, as it would be in English, (which is really the subject), is feminine, we should expect the participle to agree with it, and so when it is plural; and this is usually or very often the case, see § 50: as **قَدِمَ لِي بَنَاتِي** *he left my daughter* (*my daughter was left by him*): but the inverted sense has become so much attached to this form that this is not necessary. When the verb ends in **ل**, **ن**, or **ذ** the preposition **ل** is omitted, as **قَدِمَ** *he took*, **قَدِمَ** *thou saidst*. In J. it is usually omitted in all verbs; in O.S. it is not omitted. The pronunciation is usually with short *i*, even in words containing **ل**, **ن**, etc. (p. 11); but in K. Al. **لَدَ** verbs

are pronounced with Khwaṣa, and in a phonetically spelt MS. of the Alqosh dialect, 200 years old, other verbs are written so as to be pronounced with long *i*. Even now in some parts of K. there is a tendency to do so, especially in verbs with medial **2**. When the object is included in the verb, as in § 50, Khwaṣa is universally retained.

That this is the origin of this tense is seen also (a) from the way in which the (English) object is expressed when a pronoun, see § 50: the personal pronouns are inserted, not the usual objective affixes, as **ܡܚܝܝܬܐ ܕܗܝ** *he killed thee (thou wast killed by him)*.—(b) by the use of these forms in O.S. instead of the past tense. Thus **ܡܚܝܝܬܐ ܕܝܗܝܐ ܕܝܗܝܐ** *the good (God) who hath taken care for our lives* (Collect at Nocturns). So **ܡܚܝܝܬܐ ܕܝܗܝܐ ܕܝܗܝܐ** *make thy peace to dwell in thy people whom thou hast chosen* (Anthems at the end of Baptismal Service): **ܡܚܝܝܬܐ ܕܝܗܝܐ ܕܝܗܝܐ** *let any who has not received baptism depart* (Expulsion of Catechumens in the Liturgy). See also St Luke xxiii. 15, 41, 2 Cor. v. 10 Pshitta, and Rev. xvii. 7 etc.—(c) by the use of the second preterite, especially in K., as **ܡܚܝܝܬܐ ܕܝܗܝܐ** (see above).—(d) by the use of the participle alone in K. Al., in either an active or a passive sense, as **ܡܚܝܝܬܐ ܕܝܗܝܐ** *the man was left*, more rarely *the man left*: **ܡܚܝܝܬܐ ܕܝܗܝܐ** *the bull has got loose*: **ܡܚܝܝܬܐ ܕܝܗܝܐ** *that woman was killed there*: **ܡܚܝܝܬܐ ܕܝܗܝܐ** (not **ܡܚܝܝܬܐ**) *those men were taken there and killed*. So very frequently in O.S. both actively and passively, as **ܡܚܝܝܬܐ ܕܝܗܝܐ** *peace dwelt in it* (Martyrs' Anthem, Tues. morn.): **ܡܚܝܝܬܐ ܕܝܗܝܐ** *the sea could not* (id.): **ܡܚܝܝܬܐ ܕܝܗܝܐ** *he quickened Adam who had perished*, (id. Tues. even.) **ܡܚܝܝܬܐ ܕܝܗܝܐ** *and above them was placed an altar* (id.): **ܡܚܝܝܬܐ ܕܝܗܝܐ** *death which held us in our sins* (First Fri. even., First anthem) [notice here the objective **ܡܚܝܝܬܐ**]

in the N.S. manner when the pronominal affixes are not inserted in the verb, § 50]: **מִי יִשְׁלַח מִי יִשְׁלַח** *who can repay the grace?* (id.): **כְּכִתּוּב** *as it is written* (the Nicene Creed): **וְהַכֹּהֵן יִקַּח** *and then let the priest take the horn of oil from the hands of him that holds it* (Baptismal rubric): notice the **קַח** as above. So Rev. xix. 9, and elsewhere frequently. In O.S. this use of the participle in an active sense appears to be confined to certain verbs.

(5) The *perfect* and *pluperfect* use the definite state of the past participle with the substantive verb.

(6) *Imperative*. The O.S. forms are used, except the fem. pl. The more common O.S. form **פְּדוּם** m. pl. gives way to the variant, less common in O.S., **פְּדוּם**, for the termination of which the Eastern copies of Bar Hebraeus' grammar (chap. ix. § 4) and Bar Zu'bi give Rwaṣa, not Rwakha. We must notice that in N.S. all except **ל** verbs (§ 42) and a few **א** verbs in Z. (§ 38) make the imperative in **ו**; thus **אָמַר** N.S. = **אָמַר** O.S. *say*. This leads to a simplification in grammar. [So **רָץ** *to run*, = O.S. irregular verb **רָץ**, is in N.S. quite regular. Imper. **רָץ** = O.S. **רָץ** or **רָץ**. This verb is not used in Ti.]

(7) The other persons of the imperative are expressed by the first present tense; see § 51 (10).

(8) *Subsidiary tenses* may be formed by **יִשְׁלַח**, as **יִשְׁלַח** *he will be finishing* (rare): **יִשְׁלַח** *he will have finished* (not common): **יִשְׁלַח** *he would have finished* (common). So **יִשְׁלַח** *if he shall have finished*, §§ 60—62.

(9) The personal pronouns may always be prefixed to the tenses,

or may follow them for emphasis. So in O.S. ܐܝܬܝ ܕܥܝܢܝܝܐ *I go* = N.S. ܐܝܬܝ ܕܥܝܢܝܝܐ (§ 46) Gen. xv. 2.

(10) The *Conditional* is like O.S., with the addition of ܕܝܢܐ. Thus Ps. cxxiv. 3, ܕܝܢܐ ܬܠܥܝܬ ܫܥܝܬܐ ܕܝܢܐ O.S. = ܕܝܢܐ ܬܠܥܝܬ ܫܥܝܬܐ ܕܝܢܐ *they would have swallowed us up*.

§ 33. *The verb used negatively.*

*Not* is expressed by ܕܝܢܐ or ܕܝܢܐ (see § 67). It will be observed that ܕܝܢܐ (almost always) and ܕܝܢܐ (except Al.) are omitted with the negative, but not ܕܝܢܐ.

*First present.* ܕܝܢܐ ܕܝܢܐ *he does not finish.*

ܕܝܢܐ ܕܝܢܐ *let him not finish*, and so in subjoined clauses.

*Future.* ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ Ti.<sup>1</sup> (rarely U.): ܕܝܢܐ ܕܝܢܐ<sup>1</sup> Al. *he will not finish.*

*Conditional.* ܕܝܢܐ ܕܝܢܐ or ܕܝܢܐ ܕܝܢܐ MB. Q., or (in subjoined clause) ܕܝܢܐ ܕܝܢܐ *he would (should) not finish* Always in Al. ܕܝܢܐ ܕܝܢܐ<sup>1</sup>.

*Habitual present.* ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ Al.<sup>1</sup> *he does not finish.*

*Habitual imperfect.* ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ Al.<sup>1</sup> *he used not to finish.*

*Preterite.* ܕܝܢܐ ܕܝܢܐ *he did not finish.* For variations of the particle see p. 82.

*Second present.* ܕܝܢܐ ܕܝܢܐ (ܕܝܢܐ Al.<sup>1</sup>, rare) *he is not finishing.*

*Imperfect.* ܕܝܢܐ ܕܝܢܐ U. ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ Tk. Al.<sup>1</sup> etc. (ܕܝܢܐ Ti.<sup>1</sup>) *he was not finishing.*

<sup>1</sup> Paradigm form.

*Preterite.* **לֹא כָּלַף** **לֹא כָּלַף** he did not finish, **לֹא כָּלַף** K. (rare).

*Second preterite.* **לֹא כָּלַף** **לֹא כָּלַף** he did not finish.

*Perfect.* **לֹא כָּלַף** **לֹא כָּלַף** (Al.) he has not finished.

*Pluperfect.* **לֹא כָּלַף** **לֹא כָּלַף** U., **לֹא כָּלַף** **לֹא כָּלַף** Tkh. (Ti.) he had not finished.

*Imperative.* **לֹא כָּלַף** or **לֹא כָּלַף** do not finish (see § 59).

The above table applies equally to the second conjugation.

§ 34. The passive of transitive verbs of both conjugations is formed by the addition of the past participle to the various tenses of **לֹא** to remain, for the conjugation of which see § 39.

Examples: **לֹא כָּלַף** **לֹא כָּלַף** he was taken: **לֹא כָּלַף** **לֹא כָּלַף** she is being left.

More rarely it is expressed by **לֹא** to come; thus, **לֹא כָּלַף** **לֹא כָּלַף** he came to killing = he was killed.

Often the passive is expressed merely by the past participle, alone in K., or with the substantive verb both in K. and U. Thus **לֹא כָּלַף** = he was killed, or he has killed. In O.S. also this construction often replaces a passive verb; thus, **לֹא כָּלַף** **לֹא כָּלַף** may our prayer be heard. **לֹא** and **לֹא** may rarely be used in the past part., **לֹא כָּלַף** **לֹא כָּלַף** there is made reference = reference is made: **לֹא כָּלַף** **לֹא כָּלַף** a change was made. The verb **לֹא** is not much used in Ti. for the passive, and hardly at all in Tkh. Ash. For the past tense passive they will say **לֹא כָּלַף** **לֹא כָּלַף** those men were seen: **לֹא כָּלַף** **לֹא כָּלַף** she was seen (p. 86) [for the verb, see § 42]. For other tenses a periphrasis is generally made with the active voice.

**ܩܝܕ** is also used with past participles in the sense of *to be* or *remain* or *become*, as **ܩܝܕ ܩܝܕܐ ܡܢ ܬܝܒܐ** *be avoiding evil*; and, especially in K. Z., for the simple substantive verb.

Possibility is often expressed by **ܩܝܕ** K. or **ܩܝܕܐ** U., as **ܩܝܕܐ ܕܝܬܐ ܕܝܬܐ** K. *if it can be subtracted*. So **ܩܝܕܐ ܩܝܕܐ ܕܝܬܐ** (or **ܩܝܕܐ** § 46) U. *it cannot be subtracted*, § 29 (10, 18).

§ 35. *Second Conjugation. First division. Zqapa verbs.*

**ܡܩܕܝܕ** *to save*, or *finish* tr. (= O.S. **ܡܩܕܝܕ** but in another sense). For the Mim see below.

*Present participle.* Sing. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f.; Pl. **ܡܩܕܝܕܐ** m. f. Al. Z. K. MB. Sh.; or **ܡܩܕܝܕܐ** etc. U. Sp., or **ܡܩܕܝܕܐ** etc. Sal. Q. Gaw. J. (Zlama either sound) = O.S. Sing. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f.; Pl. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f.

*Past participle (abs. state).* Sing. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f.; Pl. (K. etc.) **ܡܩܕܝܕܐ**. [In U. etc. Mim silent.] = O.S. Sing. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f.; Pl. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f. See § 50.

(*Def. state.*) Sing. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** Ti. U., or **ܡܩܕܝܕܐ** Sp. Tkh. Sal. f.; Pl. **ܡܩܕܝܕܐ** m. f. = O.S. Sing. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f.; Pl. **ܡܩܕܝܕܐ** m., **ܡܩܕܝܕܐ** f. [In U. etc. Mim silent.]

*Imperative.* Sing. **ܩܕܝܕ** m., **ܩܕܝܕܐ** f.; Pl. **ܩܕܝܕܐ** or **ܩܕܝܕܐ** U. In Sal. Q. Gaw. we have **ܩܕܝܕܐ**, **ܩܕܝܕܐ**, **ܩܕܝܕܐ** (Sal.). In K. MB. we have **ܩܕܝܕܐ**, **ܩܕܝܕܐ**, **ܩܕܝܕܐ** (or **ܩܕܝܕܐ**). In O.S. **ܩܕܝܕܐ**, **ܩܕܝܕܐ**, **ܩܕܝܕܐ** (or **ܩܕܝܕܐ**), **ܩܕܝܕܐ** (or **ܩܕܝܕܐ**).

*Verbal noun.* **ܩܕܝܕܐ**: **ܩܕܝܕܐ** Sal. Q. Gaw., or **ܩܕܝܕܐ** Sal. [In U. etc. Mim silent.]

*Notes.* (1) The tenses follow as in the first conjugation. Thus the preterite is **ܠܡܚܕܗܝܐ** *he saved*. The infinitive is **ܠܡܚܕܗܝܐ** K., **ܠܡܚܕܗܝܐ** U. and often Al., **ܠܡܚܕܗܝܐ** Sal. Q. Gaw. **ܐ** is not prefixed to the verbal noun in the second present and imperfect; but see § 37, note 6. Future in Al. Z., **ܝܡܚܕܗܝܐ**.

(2) This and the next division correspond to the O.S. Pa'el. But the Pthakha on the first radical is strengthened to Zqapa, perhaps by way of compensating for a Dagesh, as the East Syrians dislike doubling a letter. See also § 87 c.

(3) The N.S. past participle differs from the O.S. by the insertion of **ܐ**. See § 89.

(4) The verbal noun also is quite unlike O.S.; though it has its counterpart in other Aramaic dialects (Nöld. § 101).

(5) The Mim prefixed to this conjugation is silent in U. Sal. Sp. Q. Gaw. and usually J. In Al. the form **ܝܡܚܕܗܝܐ** (= **ܝܡܚܕܗܝܐ**) is pronounced as one word, with one Mim. The Mim is never prefixed to verbs beginning with **ܡܚܕܗܝܐ**; thus **ܝܡܚܕܗܝܐ** *to growl*, not **ܡܝܡܚܕܗܝܐ**; so **ܝܡܚܕܗܝܐ** *to smell* (O.S. **ܡܚܕܗܝܐ**). Causatives, whether triliteral or quadriliteral, and all verbs from Aph'el, have Mim already, and do not take a second: as **ܝܡܚܕܗܝܐ** *to love* (root **ܡܚܕܗܝܐ**, cf. **ܡܚܕܗܝܐ** *love*, O.S. and N.S.): **ܝܡܚܕܗܝܐ** *to cause to be killed*. The same is the case with **ܝܡܚܕܗܝܐ** U. = **ܡܚܕܗܝܐ** K. = **ܡܚܕܗܝܐ** K. = **ܡܚܕܗܝܐ** Al. = O.S. **ܡܚܕܗܝܐ** (root **ܡܚܕܗܝܐ**) *to carry*, where the **ܡ** and **ܡ** take the place of **ܡܚܕܗܝܐ**, § 45. In the verb **ܝܡܚܕܗܝܐ** *to honour*, the **ܡܚܕܗܝܐ** is always retained in U. etc. though not in the cognate **ܡܚܕܗܝܐ** *to weight*. Perhaps we have here the influence of **ܡܚܕܗܝܐ** *reverend* (O.S. **ܡܚܕܗܝܐ**). It is also retained in **ܡܚܕܗܝܐ** *faithful* (O.S. **ܡܚܕܗܝܐ**), **ܡܚܕܗܝܐ** *merciful*.

The Mim in the imperative in K. is an instance of false analogy.

(6) If a verb is conjugated according to both conjugations, it is usually intransitive in the first, and transitive in the second, as **قَالِد** *to go out*, **مَقَالِد** *to put out*. We may often distinguish them by the second radical being soft in the first, hard in the second conjugation: as **وَيْت** *to buy* (1), **مَوَيْت** *to sell* (2); but there are exceptions, see §§ 94, 95.

(7) Frequently a verb follows the first conjugation in K., the second in U., as **فَعِيد** K. *to command* = **مَفَعِيد** U.

(8) The imperfect and pluperfect are often contracted as in the first conjugation, as **شَوَّ** **مَفْعُذְهِ** = **شَوَّ** **مَفْعُذְهِ** *I was saving*.

(9) We may take as an instance of the difference between the two conjugations **تَذَبَّجَ** *blessed*, a first conjugation form (but the other parts of the verb are not used) and **مَتَذَبَّجَ** *blessed*, from **مَتَذَبَّج** 2 conj. *to bless*. The latter has reference to an agent, the former merely to a state of blessedness. A man visiting another on a feast day says **تَذَبَّجَ شَوَّ جَزْدِه** *may your feast be blessed*; but **جَزْدِه** **لَمَتَذَبَّجَ** **لَ** **جَزْدِه** *I have come (came) to bless your feast*.

(10) Many verbs express an English copula and adjective, or a passive, as **مَسَّيْد** U. *to be cold* (as a person): **خَمَّيْد** *to be baptized* (cf. **مُخَمِّيْد** *to baptize*): **خَمَّيْد** Al. *to be fulfilled*.

§ 36. *Second Conjugation. Second division. Pthakha verbs.*

**مَسَّيْد** *to wash* (so O.S.).

*Present participle.* Sing. **مَسَّيْد** m., **مَسَّيْدَا** f.; Pl. **مَسَّيْدَاب** m. f. K. MB. Sh. Al. Z., (so O.S. but pl. **مَسَّيْد** m.) or **مَسَّيْدَا**, **مَسَّيْدَا**, **مَسَّيْدَا** U., or **مَسَّيْدَا**, **مَسَّيْدَا**, **مَسَّيْدَا** Q. Sal. Gaw. J.

*Past participle (abs. state).* **مَسَّيْدَا**, **مَسَّيْدَا**, **مَسَّيْدَا** K. etc., or **مَسَّيْدَا**, **مَسَّيْدَا** [for Pl. see § 50] U. Q. Sal. Gaw. J.



(Def. state.) مَسْلَكَة, مَسْلَكَة (Ti.), مَسْلَكَة K.: مَسْلَكَة, مَسْلَكَة (Sal. Sp.), مَسْلَكَة U. etc. = O.S. مَسْلَكَة etc.

Imperative. Sing. مَسْلَك m., مَسْلَك f.; Pl. مَسْلَك (or مَسْلَك) m. f. U., or مَسْلَك, مَسْلَك, مَسْلَك (Sal.) Q. Sal. Gaw. J., or مَسْلَك, مَسْلَك, مَسْلَك (or مَسْلَك) K. MB. = O.S. مَسْلَك, مَسْلَك (or مَسْلَك) (or مَسْلَك).

Verbal noun. مَسْلَكَة K. etc. (Mim silent U.), مَسْلَكَة Sal. Q. Gaw., or مَسْلَكَة Sal.

The tenses follow as before: the *First present* is given in full.

	K. MB. Sh. Al. Z.	U. Sp.	Q. Sal. Gaw. J.
S. 3 m.	مَسْلَك	مَسْلَك	مَسْلَك
f.	مَسْلَكَة	مَسْلَكَة	مَسْلَكَة
2 m.	مَسْلَكَة	مَسْلَكَة	مَسْلَكَة
f.	مَسْلَكَة	مَسْلَكَة	مَسْلَكَة
1 m.	مَسْلَك	مَسْلَك	مَسْلَك
f.	مَسْلَك	مَسْلَك	مَسْلَك
Pl. 3 m. f.	مَسْلَك	مَسْلَك	مَسْلَك
2 m. f.	مَسْلَكَة	مَسْلَكَة	مَسْلَكَة
1 m. f.	مَسْلَك	مَسْلَك	مَسْلَك

For variations in the terminations see page 81.

Thus are conjugated all trilaterals of the second conjugation with Pthakha, among which are many causatives, as مَسْلَك to raise, from مَسْلَك (but مَسْلَك to lift, from مَسْلَك is of the first division). In the K. forms the half vowel often drops altogether, as مَسْلَك I love = مَسْلَك U. The first Zlama in the Q. Sal. Gaw. J. forms is often

lengthened to long Zlama. It is usual to write the verbal noun of this division with Rwaṣa, of the first division with Rwakha.

§ 37. *Second Conjugation. Third division. Quadrilaterals.* **ܡܝܬܝܠܐ ܕܒܝܕܐ ܕܡܝܬܝܠܐ.**

**ܡܝܬܝܠܐ** *to cause to be killed* (so O.S.).

	U. Sp. MB. Sh.	Sal. Q. Gaw. J.	K. Al. Z.
<i>Pres. part.</i> S. m.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
f.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
Pl. m. f.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
<i>Past part. (abs. state)</i> S. m.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
f.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
Pl. m. f.	see § 50.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
<i>(Def. state)</i> S. m.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
f.	ܡܝܬܝܠܐ <sup>1</sup>	ܡܝܬܝܠܐ <sup>1</sup>	ܡܝܬܝܠܐ <sup>1</sup>
Pl. m. f.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
<i>Imp.</i> S. m.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
f.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ
Pl. m. f.	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ <sup>2</sup>	ܡܝܬܝܠܐ
<i>Verbal noun</i>	ܡܝܬܝܠܐ	ܡܝܬܝܠܐ <sup>3</sup>	ܡܝܬܝܠܐ

The tenses follow as before.

*Notes.* (1) Quadrilaterals, not causatives or beginning with ܡ, are of the form **ܡܝܬܝܠܐ** *to reconcile*, but follow the above.

(2) All quadrilaterals have Pthakha on the first radical unless

<sup>1</sup> ܡܝܬܝܠܐ Sp. Sal., ܡܝܬܝܠܐ Ti.

<sup>2</sup> ܡܝܬܝܠܐ Sal.

<sup>3</sup> Or ܡܝܬܝܠܐ Sal.

the second radical be **o**, when Zqapa is substituted, as **مُتَعَبِّد** to beseech, § 7, but this makes no difference in the conjugation. In these verbs in the past participle etc. one Wau may be omitted: as **مُتَعَبِّد**.

(3) For first conjugation quadriliterals see § 46.

(4) Some verbs have more than four letters; these follow the above conjugation.

(5) In K. Al. when the second letter is **ʔ** or a weak consonant, the euphonic vowel which it would take is dropped, as **مُتَعَبِّد** Al. *prepare ye*. So with **مُتَعَبِّد** to believe, **مُتَعَبِّد** to cause to enter, in K. and **مُتَعَبِّد** to discipline, in all districts; e.g. **مُتَعَبِّد** (mô-rin) *I cause to enter*, **مُتَعَبِّد** punished. This is the case especially with causatives of **ف**, **ع** verbs, as **مُتَعَبِّد** to feed, **مُتَعَبِّد** to have baked. Yet we have **مُتَعَبِّد** Al. *she informs*, from **مُتَعَبِّد** (= **مُتَعَبِّد** K. U., causative of **مُتَعَبِّد** to know).

(6) In the tenses **ت** is sometimes added to the verbal noun in Al. as **مُتَعَبِّد** he was causing to be killed.

### § 38. Regular Variations from the above verbs.

The variations are due as in O.S. to certain weak letters being in the root; but **ف** verbs now present no irregularities, nor yet those which in N.S. have the second and third radicals the same.

{	Verbs <b>ف</b> .	<b>مُتَعَبِّد</b>
	Verbs <b>ع</b> .	<b>مُتَعَبِّد</b>

These verbs may be taken together. The variations are due to **2** becoming **و**, and in some cases to a metathesis taking place. We must notice that in N.S. **2** and **و** can, but in O.S. (except in a few

words like ܐܢܝܐ) cannot, stand at the beginning of a word without a vowel. When vowelless they have no sound.

ܐܒܕ or ܐܒܕ to bind.

Verbal noun with ܐ. ܐܒܕܐ

U. Q. Sal. Gaw. ܐܒܕܐ Ti. MB. Sh. Al. Ash.

Pret. ܐܒܕܐ (ܐ U. ܐ K.)

ܐܒܕܐ Al. and sometimes Tkh.

Imp. ܐܒܕܐ: ܐܒܕܐ Al. (Pl.

in Al.: ܐܒܕܐ or ܐܒܕܐ). The Sing. in Z. in some verbs has no Wau, as: ܐܒܕܐ say.

Past part. ܐܒܕܐ: ܐܒܕܐ

Al. Tkh.

ܐܒܕܐ to be long.

ܐܒܕܐ U. Ash. (also ܐܒܕܐ Ash.)

MB. Sh.: ܐܒܕܐ Al.

ܐܒܕܐ: ܐܒܕܐ Al. Tkh.

ܐܒܕܐ: ܐܒܕܐ Al.

ܐܒܕܐ: ܐܒܕܐ Al. Tkh.

But a few verbs only have one form of verbal noun. ܐܒܕ (but see § 46) to go, ܐܒܕܐ to eat, ܐܒܕܐ to say (in Al. and sometimes in K. to speak or tell), ܐܒܕܐ to come (see § 46), ܐܒܕܐ to know (see § 46), ܐܒܕܐ to curdle Sp., only make ܐܒܕܐ, ܐܒܕܐ etc.

In some there is a metathesis in the First present tense, as ܐܒܕܐ or ܐܒܕܐ I learn (§ 46). In Sp. this arrangement even extends to verbs ܐܒܕ as ܐܒܕܐ (médî) = ܐܒܕܐ they are baptized.

Many of these verbs have ܐ in one district, ܐ in another: as ܐܒܕܐ (or ܐܒܕܐ) U. = ܐܒܕܐ MB. as O.S. to bake, ܐܒܕܐ U. K., O.S. = ܐܒܕܐ Al. to sit (ܐ N.S., ܐ O.S.).

The only second conjugation verbs ܐܒܕ or ܐܒܕ are ܐܒܕܐ to be

*peaceful* or *tame* K., *entrust* Al.: **مَدَّيْدُ** *to reverence* (retaining **م** always), and a few quadrilaterals, as **مَدَّيْجُ** U. (**د** K.) *to be numb*, **مَدَّوْجُ** *to be cheap*, **مَدَّوْجُ** *to be a widow or widower*, **مَدَّوْجُ** *to tumble over*, **مَدَّوْجُ** Sp. (= **مَدَّوْجُ** K.) *to be muddy or broken*, **مَدَّوْجُ** *to be shy*, **مَدَّوْجُ** *to be heavy*. These are regular.

Verbs **فد** and **قد** of the first conjugation may in the Future colloquially drop Zqapa in U. (not K.), as **لَنْ نَأْتِي** *we will not come*, **لَنْ يَحْبِذَ** *he will not dwell*, **لَنْ يَذْهَبَ** *they will not go*; but not **لَنْ يَحْمَدَ** etc., where too many consonants intervene between the vowels. So **يَقُولُ** Al. Z. = **يَقُولُ** Sal. = **يَقُولُ** *he says*.

### § 39. Verbs **ح** or **ح**.

The O.S. verbs **ح** (o non-consonantal) and **ح** correspond to this class, as the present participles are of the form **حَازٍ** from **حاز** (**ح**) *to rise up*, **حَازٍ** from **حاز** (**ح**) *to bow*. These classes are called by the Eastern Syrians respectively **حَازٍ** and **حَازٍ** and **حَازٍ**. We must however notice that O.S. **حَازٍ** = N.S. **حَازٍ** *bowed*.

*Example.* **حَازٍ** *to remain* (so O.S.; **حَازٍ** is the past tense).

*Pres. part.* Sing. **حَازٍ** (in U. Zlama usually feeble) or **حَازٍ** K. m.; **حَازٍ** f.; Pl. **حَازٍ** m. f.

*Past part. (abs. state).* Sing. **حَازٍ** m., **حَازٍ** f.; Pl. (K.) **حَازٍ** m. f.

(*Def. state.*) Sing. **حَازٍ** m., **حَازٍ** f.; Pl. **حَازٍ** m. f.

*Imperative.* **حَازٍ** (Rwaṣa in O.S. **ح** verbs: but Rwakha in O.S. **ح** verbs as **حَازٍ**).

The *First present* thus is: **قَيِّد** (قَيِّد): **قَيِّد**: **قَيِّد**: **قَيِّد**: **قَيِّد**: **قَيِّد**: **قَيِّد**: **قَيِّد**.

In the second present **د** is commonly omitted in this verb, which is used to form the passive voice of other verbs, § 34.

In Z. in some verbs the Alap remains in the preterite, as **دَبَدَب** (*d'îrî*) *I returned*, from **دَبَد**.

Several verbs whose second radical is silent are conjugated similarly. Such are: **دَك** to look intently (so O.S. **دَك**, Barbahlul): **دَك** Al. to hire (O.S. **دَك**. So **دَك** Al. a hired servant): **دَك** K. to dawn, see § 46 (O.S. **دَك**): **دَك** (as O.S.), or **دَك** K. to bear witness: **دَك** (also **دَك**) Al. Bo. to understand = **دَك** K., O.S. (= **دَك** U. p. 102): **دَك** awake, find out about, feel pain (O.S. **دَك** to feel): **دَك** to light a fire (O.S. **دَك**): **دَك** to shake (O.S. **دَك**. In N.S. **دَك** to disturb, is also used). See also § 40.

Second conjugation verbs **د**, or **د**, as **دَك** Al. to borrow (= **دَك** U. So **دَك** debt, Pers.): **دَك** to help, Pers., (so **دَك** help) are regular. So also **دَك** K. to pour in grease (= **دَك** U. § 46 = **دَك** O.S.); **دَك** K. (= **دَك** U.) = **دَك** Chald. to defile (putting milk in lenten food gives the idea) [hence **دَك** a summer pasturage for making butter etc.].

We may notice **دَك** Ti. to bathe (= **دَك** U. Tkh.) which retains both Pe's. This is an **د** verb, while the corresponding O.S. is **د**, **د**; but **دَك** = washing and rubbing down in the bath O.S. [In U. this verb is used of women only, **دَك** being used of men.] So some others, § 81 (5).

#### § 40. Verbs with middle **د**.

These are like the preceding, or else are regular. But in the

preterite **حَبَّ** is nearly always silent. Thus **حَبَّ** U. = **حَبَّ** Al. K. *they bear*, from **حَبَّ** *to bear*; Pret. **حَبَّبَ** *I bore*. The noun denoting the agent [§ 77] is **حَبَّانٌ** U. **حَبَّانٌ** K. *one who carries or bears*. The action is **حَبَّ** U. **حَبَّ** K. *bearing*. So **حَبَّ** U., or more commonly **حَبَّ** U. K. *bearing*.

The verb **حَبَّ** and perhaps others in § 39 may also be conjugated thus.

§ 41. Verbs **حَبَّ** and **حَبَّ**.

In the First present tense, **ح** and **ب**, if they have no vowel, form a diphthong with Zqapa, as **حَبَّ** *I leave* (*shô-qin*).

In the first conjugation imperative, the **ح** is usually, **ب** sometimes, dropped. Thus from **حَبَّ** *to leap*, **حَبَّ** U. K., but **حَبَّ** sometimes in U.; **حَبَّ** *leave*, is *shûq* usually in K., *shwûq* usually in U.: **حَبَّ** *to pass or to enter*, does not drop **ب**: **حَبَّ** *to do*, never except in Al.

Verbs **حَبَّ** of the second conjugation have Pthakha in U. Q. etc. Zqapa in K., as **حَبَّ** U., **حَبَّ** K. *to happen*, § 87 c. (For **حَبَّ** K., **حَبَّ** U., see § 63.) These verbs are like **حَبَّ**, but in K. do not take even a half-vowel; thus **حَبَّ** *thou joinest* (*mzôgit*) K.

For **حَبَّ** *to be drunk*, and **حَبَّ** *to spread* (always Zqapa), see **حَبَّ** verbs, § 42; for **حَبَّ** *to bubble up*, **حَبَّ** *to be satisfied*, **حَبَّ** *to dye* (all **ب**), see **حَبَّ** verbs, § 44.

§ 42. Verbs **حَبَّ**. **حَبَّ**.

First Conjugation. **حَبَّ** *to reveal*.

*Present participle.* Sing. ܕܐܬܝܢ m., ܕܐܬܝܢܐ f.; Pl. ܕܐܬܝܢ m. f. (= O.S. ܕܐܬܝܢ). In U. Sp. Sal. with first, in J. K. Al. Z. MB. Sh. with second Zlama sound. (So below wherever Lamadh has long Zlama.)

*Past participle (abs. state).* Sing. ܕܐܬܝܢ m., ܕܐܬܝܢܐ f.; Pl. (K.) ܕܐܬܝܢ m. f. (see § 50). = O.S. Sing. ܕܐܬܝܢ m., ܕܐܬܝܢܐ f.; Pl. ܕܐܬܝܢ m., ܕܐܬܝܢܐ f.

(*Def. state.*) Sing. ܕܐܬܝܢ U. K., or ܕܐܬܝܢܐ Ti. MB., or ܕܐܬܝܢܐ Tkh. m., ܕܐܬܝܢܐ f.; Pl. ܕܐܬܝܢ, ܕܐܬܝܢܐ or ܕܐܬܝܢܐ. = O.S. Sing. ܕܐܬܝܢ m., ܕܐܬܝܢܐ f.; Pl. ܕܐܬܝܢ m., ܕܐܬܝܢܐ f.

*Imperative.* Sing. ܕܐܬܝܢ m., ܕܐܬܝܢܐ f.; Pl. ܕܐܬܝܢ m. f., K. MB. Sh. as O.S. (but O.S. f. ܕܐܬܝܢܐ is wanting). In U. Q. Sal., Sing. ܕܐܬܝܢ m. f.; Pl. ܕܐܬܝܢܐ m. f. (Q. Sal.).

*Verbal noun.* ܕܐܬܝܢ, or ܕܐܬܝܢܐ U. Sal. Q. Gaw.

From these the tenses follow as before. We may notice :

*The first present.*

S. 3 m. ܕܐܬܝܢ or ܕܐܬܝܢܐ U. J.

f. ܕܐܬܝܢܐ or ܕܐܬܝܢܐ U. J.

2 m. ܕܐܬܝܢ (Q. Tkh.), ܕܐܬܝܢܐ U. Tkh. (Q.), ܕܐܬܝܢܐ Tkh.

(the long Zlama of Tau has the first sound) or ܕܐܬܝܢܐ Q. MB.

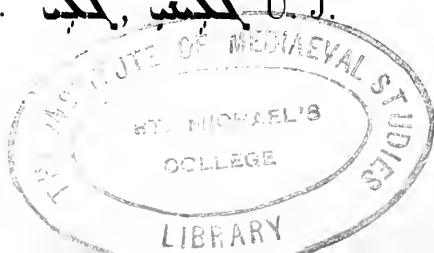
f. ܕܐܬܝܢܐ (Q. Tkh.), ܕܐܬܝܢܐ U. Tkh. (Q.), ܕܐܬܝܢܐ Tkh.,

ܕܐܬܝܢܐ Q. MB. or ܕܐܬܝܢܐ Al.

1 m. ܕܐܬܝܢ or ܕܐܬܝܢܐ U. Ti. Sh. (common).

f. ܕܐܬܝܢܐ or ܕܐܬܝܢܐ U. Ti. (common), or ܕܐܬܝܢܐ Al.

Pl. 3 m. f. ܕܐܬܝܢ, ܕܐܬܝܢܐ U. J.







Tkh. Sal.; Pl. **ܡܝܡܝܬܐ** (Mim silent in U. etc.). Also in Al. as O.S.

**ܡܝܡܝܬܐ : ܡܝܡܝܬܐ.**

*Imperative.* Sing. **ܡܝܡܝܬ** m. f., Pl. **ܡܝܡܝܬܐ** U.; or **ܡܝܡܝܬܐ**, **ܡܝܡܝܬܐ** Sal. Q. Gaw. (Sal.); or Sing. **ܡܝܡܝܬ** m., **ܡܝܡܝܬܐ** f., Pl. **ܡܝܡܝܬܐ** K. Sh. MB. In O.S. **ܡܝܡܝܬܐ : ܡܝܡܝܬܐ : ܡܝܡܝܬܐ : ܡܝܡܝܬܐ.**

*Verbal noun.* **ܡܝܡܝܬܐ** K. MB. **ܡܝܡܝܬܐ** sometimes Ti.: **ܡܝܡܝܬܐ** U., **ܡܝܡܝܬܐ** Sal. Gaw. Q., or **ܡܝܡܝܬܐ** Sal.

The tenses follow as before.

*Second Conjugation. Second division.* The only verbs conjugated thus are **ܡܝܠܝܬܐ** U. *to divide* (for which see below), and the causatives like **ܡܝܠܝܬܐ** § 46. They are like **ܡܝܠܝܬܐ** but take an euphonic vowel whenever **ܡܝܠܝܬܐ** does so. For **ܡܝܠܝܬܐ** *to throw*, see § 46.

*Second Conjugation. Third division.*

**ܡܝܠܝܬܐ** *to understand* (not common in K.). For the Zlama of Mim, see **ܡܝܠܝܬܐ**. Several are paradigm forms only.

*Present participle.* Sing. **ܡܝܠܝܬܐ** m., **ܡܝܠܝܬܐ** f., Pl. **ܡܝܠܝܬܐ** m. f. K. Al.; or **ܡܝܠܝܬܐ : ܡܝܠܝܬܐ : ܡܝܠܝܬܐ** U. MB. Sh. (but Mim silent U.); or **ܡܝܠܝܬܐ : ܡܝܠܝܬܐ : ܡܝܠܝܬܐ** Q. Sal. Gaw. J.

*Past participle (abs. state).* Sing. **ܡܝܠܝܬܐ** m., **ܡܝܠܝܬܐ** f., Pl. **ܡܝܠܝܬܐ** m. f. K.; or Sing. **ܡܝܠܝܬܐ** m., **ܡܝܠܝܬܐ** f. U. Sal. Q. Gaw. (for pl. see § 50), so MB. Sh. with Mim sounded.

(*Def. state.*) Sing. **ܡܝܠܝܬܐ** m., **ܡܝܠܝܬܐ** (Ti.) f.,



These verbs are in most places, in many of their forms, conjugated as if ܐ was absent, and like ܕ verbs. In others, as in O.S., they are conjugated as if ܐ was a strong consonant.

*First Conjugation.* ܕܝܥܝܕ to hear (= O.S. ܕܝܥܝܕ). In U. etc., pronounced ܕܝܥܝܕ, see § 46.

*Present participle.* Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f. U. Sh. as O.S., or ܕܝܥܝܕܐ f. K., Pl. ܕܝܥܝܕܐ m. f. (in Tkh. pron. *shâmé*, as if ܕܝܥܝܕ, a ܕ verb); O.S. ܕܝܥܝܕܐ.

*Past participle (abs. state).* Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f. U., or ܕܝܥܝܕܐ f. Ti. Ash., ܕܝܥܝܕܐ Al. Z. as O.S.; Pl. ܕܝܥܝܕܐ Ti. (as if ܕܝܥܝܕ), see § 50.

(*Def. state.*) Sing. ܕܝܥܝܕ m. U. Tkh., or ܕܝܥܝܕܐ Al., or ܕܝܥܝܕܐ Ti. Z. Al. as O.S.: ܕܝܥܝܕܐ f. as O.S. [pron. *shmi'ta* Ti.]; Pl. ܕܝܥܝܕܐ, ܕܝܥܝܕܐ, or ܕܝܥܝܕܐ as O.S.

*Imperative.* Sing. ܕܝܥܝܕ m. f., Pl. ܕܝܥܝܕܐ m. f. U. Q. Sal. Gaw. (as if ܕܝܥܝܕ) [in Sal. ܕܝܥܝܕ]; or Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f., Pl. ܕܝܥܝܕܐ m. f. K. MB.; or Sing. ܕܝܥܝܕ m., ܕܝܥܝܕܐ f., Pl. ܕܝܥܝܕܐ m. f. Al. Ash. In O.S. ܕܝܥܝܕ : ܕܝܥܝܕ : ܕܝܥܝܕ : ܕܝܥܝܕܐ.

*Verbal noun.* ܕܝܥܝܕ : ܕܝܥܝܕܐ Al. Ash.: also ܕܝܥܝܕ U. Q. Sal. Gaw.

From these come the tenses ; we notice especially :

*The first present.* In U. Sh. ܕܝܥܝܕ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ. In K. the feminines are ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ : ܕܝܥܝܕܐ. In Al. the 2 pl. is ܕܝܥܝܕܐ, and in Tkh. is pronounced *shâmétun*, as if a ܕ verb. For variations in the terminations see § 31.

*The second present.* **يَجْمَعُونَ** : but in Sal. **يَجْمَعَك** ; in Gaw. and also Sal. **يَجْمَعْدُونَ** etc., as in **ل** verbs, p. 101.

*Second Conjugation.* **مَجْمُوع** or **مَجْمُوع** to assemble.

*Pres. participle.* Sing. **مَجْمُوع** m., **مَجْمُوعَة** or **مَجْمُوعَة** f., Pl. **مَجْمُوعَة** U. MB. Sh. (but in U. Mim is silent); so Sal. Q. Gaw. J. but with **ي**; or Sing. **مَجْمُوع** m., **مَجْمُوعَة** f., Pl. **مَجْمُوع** m. f. K. (in Tkh. pron. *mjámé*, as if **ل**); and so Ash. but with **ي**.

*Past participle (abs. state).* Sing. **مَجْمُوع** m. : **مَجْمُوعَة** U., or **مَجْمُوعَة** K. f. ; Pl. **مَجْمُوع** K. (for U., see § 50).

(*Def. state.*) Sing. **مَجْمُوع** K., or **مَجْمُوعَة** U. MB. Sal. Q. m. ; **مَجْمُوعَة** K., or **مَجْمُوعَة** U. Ti. f. ; Pl. **مَجْمُوع** or **مَجْمُوع**.

*Imperative.* Sing. **اجْمَعْ** m. f. ; Pl. **اجْمَعُوا** m. f. U. So Q. Gaw. Sal. with **ي** (Sal.). In K. **مَجْمُوع** m., **مَجْمُوعَة** f. ; Pl. **مَجْمُوع** m. f. So Ash. MB. Sh. with **ي**.

*Verbal noun.* **مَجْمُوعَة** K. : **مَجْمُوعَة** MB. Sh. Ash. : **مَجْمُوعَة** U. : **مَجْمُوعَة** Q. Sal. (or 'م' Sal.) : **مَجْمُوعَة** Gaw.

The tenses follow as before.

The verbs **جَدَّ** to bubble up, **سَجَدَ** to be satisfied, **جَدَّ** to dye (which in U. have a Pthakha sound, see § 46), are pronounced differently in U. and K. in the First present. Thus **سَجَدِي** I am satisfied, is *sâ-win* K., *sô'in* U. But **سَجَدِي** U. she is satisfied, is *sô'a*, and also **سَجَدِي** K. is *sô'ya*. *Past part.* **سَجَدَ** *su'ya*, etc.

For verbs with more than one weak letter, see § 46.

§ 45. *Causative verbs.*

(a) These verbs are derived from Aph'el, and are formed by prefixing **ܡ** to the root (Gaw. Q. Sal. J. **ܡܝܕ** or **ܡܝܝܕ**), as **ܡܝܕܐ** to *kill*, **ܡܝܕܝܐ** to *have killed*. Almost all first conjugation verbs form causatives in N.S.; and they are frequently used where in English the original verb would be used, when the sense is that a person does a thing by the hand of another, as, *St Paul wrote an epistle by the hand of a scribe*, **ܡܝܕܝܐ ܡܝܕܝܐ ܡܝܕܝܐ ܡܝܕܝܐ ܡܝܕܝܐ ܡܝܕܝܐ** (or **ܡܝܕܝܐ ܡܝܕܝܐ**).

The meaning must be noted: thus, **ܡܝܕܝܐ** to *dry up* intr., **ܡܝܕܝܐ** to *cause to dry up*; but **ܡܝܕܝܐ** to *grind* tr., **ܡܝܕܝܐ** to *have ground*. In the first case the object of the causative is the subject of the original; in the second case the object of both verbs is the same. But there are some exceptions, as **ܡܝܕܝܐ** to *remember*, **ܡܝܕܝܐ** to *cause to remember, remind*, see below, *h*.

Some causatives are triliteral owing to a weak letter having dropped. These are noted below. But notice that verbs **ܡܝܕ**, which in O.S. drop **ܡ** in Aph'el, retain it in the N.S. causative.

(b) *Causatives of ܡܝܕ and ܡܝܕ verbs.* These are very irregular. In O.S. these verbs usually insert **ܐ** in the Aph'el, and a few of them are now so formed in Al., as noted in the following list.

**ܡܝܕܐ** to *go*, O.S.—**ܡܝܕܐ** U. to *carry*, (**ܡܝܕ** J.) or **ܡܝܕܐ** K. or **ܡܝܕܐ** K. Z. (**ܡܝܕ** J.) or **ܡܝܕܐ** Al.; no preformative Mim (O.S. **ܡܝܕܐ**, root **ܡܝܕ**, cf. O.S. **ܡܝܕܐ** a caravan, herd), § 46.

**ܡܝܕܐ** to *eat*, O.S.—**ܡܝܕܐ** (O.S. **ܡܝܕܐ**) to *feed*.

**ܡܝܕܐ** or **ܡܝܕܐ** to *shut*—**ܡܝܕܐ** §§ 46, 113.

**ܡܝܕܐ** to *say*, O.S.—none, § 46.

**صَلَّ** *to go up*—**صَلَّ**, or **صَلَّ** Al. (O.S. P'al **صَلَّ**, Aph. **صَلَّ**), § 46.

**صَلَّ** *to bind*, O.S.—**صَلَّ**, or **صَلَّ** Al. § 46.

**صَلَّ** *to be cold*—**صَلَّ** §§ 46, 92.

**صَلَّ** or **صَلَّ** *to spit*—**صَلَّ** § 46.

**صَلَّ** *to come*, O.S.—**صَلَّ** (ا) K. or **صَلَّ** U. or **صَلَّ** (also **صَلَّ**) Sal. Q. Gaw. or **صَلَّ** Al. (ا), (O.S. **صَلَّ**) *to bring*.

**صَلَّ** *to hazard, be bold*—none.

**صَلَّ** *to beget, lay (eggs)*—**صَلَّ** § 92. See p. 114.

**صَلَّ** *to know*, O.S.—**صَلَّ** (ا Ash.) or **صَلَّ** Al. § 46 (O.S. **صَلَّ**) *to inform*.

**صَلَّ** *to give*—none, § 46.

**صَلَّ** Ti. *to borrow*, O.S.—**صَلَّ** Ti. *to lend* (O.S. **صَلَّ**).

**صَلَّ** *to mourn*—**صَلَّ** U. or **صَلَّ** § 46.

**صَلَّ** *to hasten* intr.—**صَلَّ** *to hasten* tr. and intr. Kurd.

**صَلَّ** *to learn*, O.S.—**صَلَّ**, **صَلَّ** Al. (O.S. **صَلَّ**) *to teach*, § 46.

**صَلَّ** K. *to afflict* (O.S. **صَلَّ**)—**صَلَّ** U. K. *to afflict*.

**صَلَّ** (as O.S.) or **صَلَّ** or **صَلَّ** *to swear*—**صَلَّ** K. or **صَلَّ** Sh. (ا Sal. Q.) or **صَلَّ** U. or **صَلَّ** Al. U. O.S. *to swear* tr., § 46.

**صَلَّ**, or **صَلَّ** as O.S. *to bake*—**صَلَّ** U. or **صَلَّ** U. or **صَلَّ** K. or **صَلَّ** Al. or **صَلَّ** Sal. Q. Gaw. § 46.

**صَلَّ** *to burn* intr. O.S.—**صَلَّ** or **صَلَّ** Al. O.S. *to burn* tr.

**صَلَّ** K. Al. *to weight, affirm*, O.S.—**صَلَّ** (O.S. **صَلَّ**).

ܡܕܝܬܐ *to be long* (O.S. ܡܕܝܬܐ)—ܡܕܝܬܐ, or ܡܕܝܬܐ Al. Z. (O.S. ܡܕܝܬܐ).

ܡܕܝܬܐ or ܡܕܝܬܐ *to be green* (cf. ܡܕܝܬܐ)—ܡܕܝܬܐ (O.S. ܡܕܝܬܐ *to make pale or green*), § 46.

ܡܕܝܬܐ *to inherit* O.S.—ܡܕܝܬܐ (O.S. ܡܕܝܬܐ).

ܡܕܝܬܐ (ܡ, O.S. ܡ) or ܡܕܝܬܐ (ܡ) *to sit*—ܡܕܝܬܐ U. K. *to place*, or ܡܕܝܬܐ Al. O.S. (both ܡ), or rarely ܡܕܝܬܐ *to cause to sit*, § 46.

[In Sal. Q. Gaw. J. the causatives all have Zlama on the first, and so in the lists which follow.]

(c) *Causatives of ܡܕܝܬܐ or ܡܕܝܬܐ verbs.* As a rule these are regular, except that ܡ is changed into ܡ. But the following are exceptions.

ܡܕܝܬܐ *to judge*, O.S. ܡܕܝܬܐ—(none). (ܡܕܝܬܐ is another verb, see below g).

ܡܕܝܬܐ *to turn* intr.—ܡܕܝܬܐ or ܡܕܝܬܐ Al. § 46.

ܡܕܝܬܐ *to increase* intr.—ܡܕܝܬܐ (rare) or ܡܕܝܬܐ, foreign.

ܡܕܝܬܐ *to be warm*, O.S. ܡܕܝܬܐ or ܡܕܝܬܐ—ܡܕܝܬܐ or ܡܕܝܬܐ.

ܡܕܝܬܐ *to live*, O.S.—ܡܕܝܬܐ.

ܡܕܝܬܐ or ܡܕܝܬܐ *to be worth*—ܡܕܝܬܐ § 46

ܡܕܝܬܐ *to come to an end* (as a fight), *to press down*—ܡܕܝܬܐ.

ܡܕܝܬܐ *to hazard*—(none), § 46.

ܡܕܝܬܐ *to be black*, O.S. ܡܕܝܬܐ—ܡܕܝܬܐ.

ܡܕܝܬܐ *to bow* intr., O.S. ܡܕܝܬܐ—ܡܕܝܬܐ U. (ܡ K.).

ܡܕܝܬܐ U. *to pay*, O.S. ܡܕܝܬܐ (= ܡܕܝܬܐ *to collect*?)—ܡܕܝܬܐ.

ܡܕܝܬܐ *to knead*, O.S. ܡܕܝܬܐ—ܡܕܝܬܐ or ܡܕܝܬܐ.

ܡܕܝܬܐ *to melt* intr. (by rubbing)—ܡܕܝܬܐ or ܡܕܝܬܐ (Heb. and Chald. root ܡܕܝܬܐ).



مَضَى to suck, O.S. مَضَى—مَضَى to suckle, suck up.

مَاتَ to die, O.S. مَاتَ—مَاتَ or مَاتَ.

رَاحَ to rest intr., die, O.S. رَاحَ—رَاحَ or رَاحَ to rest tr. and intr.

أَمَرَ to ordain, O.S. أَمَرَ—أَمَرَ.

بَرَّحَ to cool intr., O.S. بَرَّحَ to blow—بَرَّحَ or بَرَّحَ.

فَرَّحَ U. to lose savour (= فَرَّحَ K. p. 103), O.S. فَرَّحَ—فَرَّحَ U.

بَقِيَ to remain, O.S. بَقِيَ—بَقِيَ or بَقِيَ.

صَادَ to hunt, fish, O.S. صَادَ—صَادَ.

رَفَعَ to rise, O.S. رَفَعَ—رَفَعَ U. Tkh. (رَفَعَ Ti.).

ضَرَعَ to wink, U. to bruise, cut—ضَرَعَ. Root ضَرَعَ.

حَدَدَ to dig (so Heb.)—حَدَدَ.

بَرَدَ or بَرَدَ to be cold, O.S. بَرَدَ—بَرَدَ.

ضَرَعَ to hit, knock—ضَرَعَ or ضَرَعَ.

دَرَدَ to darn—دَرَدَ. Root دَرَدَ?

رَفَعَ to be high—رَفَعَ to lift, or رَفَعَ Al. In O.S. Aph. رَفَعَ.

حَبَبَ to be in love—حَبَبَ. Heb. and Arab. root.

(d) The causatives of verbs with middle ُ have sometimes ُ silent, the vowel being thrown back to the preceding letter; as مَحْمَلٌ to have carried, or to load, from حَمَلَ to carry. Or we may say مَحْمَلٌ, but this is less common.

(e) Also verbs which have a silent letter for their second radical, throw back their vowel in the causatives; as دَاكَ to wake intr., مَحْمَلٌ to wake tr.

(f) Those first conjugation quadrilaterals which insert ُ after

ܐ or ܐ (§ 46) drop it in the causative. In the case of ܐ that letter is sometimes sounded in the causative, sometimes not; thus:

ܐܕܝܐ *to desire*, ܐܕܝܐ *to cause to be desired*.

ܐܬܝܐ *to thirst*, ܐܬܝܐ U. Tk. or ܐܬܝܐ Ti. *to make thirsty*.

(g) Several causatives have no originals in N.S.

ܐܬܝܐ *to bear a bastard*, cf. N.S. ܐܬܝܐ *a bastard*.

ܐܬܝܐ *to appear*. O.S. ܐܬܝܐ *to perceive*.

ܐܬܝܐ U. or ܐܬܝܐ K. or ܐܬܝܐ *to blossom*, see § 115. Cf. O.S.

ܐܬܝܐ *green*.

ܐܬܝܐ or ܐܬܝܐ K. *to search*. O.S. ܐܬܝܐ and ܐܬܝܐ id.

ܐܬܝܐ *to fine*, Arab. Cf. N.S. ܐܬܝܐ *a fine*.

ܐܬܝܐ *to borrow*. Cf. N.S. ܐܬܝܐ *a debt*, Pers. In Al. ܐܬܝܐ.

ܐܬܝܐ *to drive a shuttle*. O.S. ܐܬܝܐ *thread*, (from ܐܬܝܐ *to enter*?).

ܐܬܝܐ Al. *to prepare*, § 106. But we have ܐܬܝܐ K., ܐܬܝܐ K.

and ܐܬܝܐ U. K., all *to prepare*.

ܐܬܝܐ Al. *to neglect*, O.S.

ܐܬܝܐ Ti. Al. *to vomit*. O.S. ܐܬܝܐ *to turn*, Aph. *to overturn*;

O.S. ܐܬܝܐ *vomit*.

ܐܬܝܐ *to confess*. So O.S. In Sal. ܐܬܝܐ.

ܐܬܝܐ U. *to mew*. Arab.

ܐܬܝܐ *to love*, (O.S. ܐܬܝܐ), see § 95 e.

ܐܬܝܐ *to make presents*. Cf. N.S. ܐܬܝܐ *a present*, Arab.

ܐܬܝܐ or ܐܬܝܐ *to blister, prick up the ears*. Arab. Cf. § 113 i.

(See also below.)

**مَجْهَد** to be lazy. Arab.

**مَجْهَك** K. to give or take interest. Cf. O.S. **جَهَكْ** money.

**مَجْهَد** to preach, say the litany. O.S. **جَهَد** and **جَهْد**.

**مَجْهَد** to plaister, § 113 i.

**مَجْهَد** to justify, § 119.

**مَجْهَد** to pant. Cf. **مَجْهَد** to snuff about (as a dog); perh. formed from O.S. **جَهْد** panting.

**مَجْهَد** to mimic.

**مَجْهَد** K. or **مَجْهَد** U. to linger. In Al. **مَجْهَد** is to seal, as N.S. **مَجْهَد** a seal. In Chald. the Pa'el is to hasten.

**مَجْهَد** to smell. O.S. **جَهْد**.

**مَجْهَد** to make blue or green, foreign. Cf. N.S. **مَجْهَد** blue or green.

**مَجْهَد** to comment on; in Z. to light a candle. **مَجْهَد** Tkh. to light a candle. O.S. **جَهْد** to illumine.

**مَجْهَد** to fester. Cf. N.S. **جَهْد** matter, (perhaps root **جَه** to ooze, distil).

**مَجْهَد** to rebuke. = O.S. **جَهْد** (**جَه**), [Nun inserted by false analogy?], but in N.S. the Kap is soft.

**مَجْهَد** to leak, perhaps O.S. **جَه** to ooze. See above.

**مَجْهَد** to prosper tr., thank, Arab. Cf. N.S. **جَهْد** thanks.

**مَجْهَد** to mock. O.S. **جَهْد** to beg. N.S. meaning from Arabic.

**مَجْهَد** to be or make poor, as O.S. Also caus. of **جَه** to be hushed.

**مَجْهَد** to despise, reject. So O.S.

ܡܥܝܬܐ U. or ܡܥܝܬܐ K. (ܥ like ܘ) *to prove, affirm*, Arab. Cf. N.S. ܡܥܝܬܐ = *proof*, which retains the ܥ sound.

ܡܥܝܬܐ *to cry out*. O.S. ܡܥܝܬܐ.

ܡܥܝܬܐ K. *to ask for*, Arab.

ܡܥܝܬܐ *to put in order*. Cf. N.S. ܡܥܝܬܐ *order*, Kurd.

ܡܥܝܬܐ *to preach the Gospel*.

ܡܥܝܬܐ U. or ܡܥܝܬܐ K. *to find*, § 113 j. (Conjugate like ܡܥܝܬܐ.)

ܡܥܝܬܐ *to give a pledge, flood*, (see ܡܥܝܬܐ). O.S. Chald. *to pledge*.

Also many causatives have no original except in one particular district.

(h) Many causatives differ from their originals in meaning, or else undergo a development of meaning; but most of them may also be used in a simple causative sense.

ܡܥܝܬܐ K. Al. *to spend the night* (O.S. ܡܥܝܬܐ), *be stale*. ܡܥܝܬܐ *to fast, be stale, keep over till next day* U. Cf. N.S. ܡܥܝܬܐ *stale* U.

ܡܥܝܬܐ *to create*, O.S. ܡܥܝܬܐ *to beget* K., *bear* K.

ܡܥܝܬܐ *to flash* (lightning) [so O.S.], *to have a sudden pain*.

ܡܥܝܬܐ *to polish, be bright*, as O.S.

ܡܥܝܬܐ *to weave, tie, wrestle* K., O.S. ܡܥܝܬܐ *to freeze* (for ܡܥܝܬܐ § 92).

ܡܥܝܬܐ *to circumcise, to cut down wood* K. ܡܥܝܬܐ *to inform against*. Cf. O.S. ܡܥܝܬܐ *to cut, give sentence*, ܡܥܝܬܐ *a penalty*.

ܡܥܝܬܐ *to wear out* intr. ܡܥܝܬܐ *to write Majliya* (~), p. 6.

ܡܥܝܬܐ *to draw* (O.S. ܡܥܝܬܐ). ܡܥܝܬܐ *to prolong, draw out*.

ܡܥܝܬܐ *to hold, catch* [so O.S.], *take, hire, correspond to*, etc. ܡܥܝܬܐ *to compare, let out on hire*.

دُئِنَ Al. to subdue.    مُدِنَ Al. to make, mend.

دَدِنَ to remember O.S.    مُدِنَ to remind (د like د).

دَمِنَ to be like O.S.    مُدِمِنَ to compare.

دَمِنَ to lie down, sleep, die O.S.    مُدَمِنَ to put to bed (children).

دَمِنَ to be, become O.S.    مُدَمِنَ to beget K., bear K.

دَمِنَ K. to subdue, (so N.S. دَمِنَ subject).    مُدَمِنَ or دَمِنَ Al. to subdue, to confiscate.

دَمِنَ to scratch, also to be squeezed out (juice), to be overripe.    مُدَمِنَ to scratch. Also to glitter, as snow (= دَمِنَ).

دَمِنَ to rise, as the sun (O.S. دَمِنَ; cf. O.S. دَمِنَ scattered).    مُدَمِنَ K. to glitter as snow, (in U. دَمِنَ).

دَمِنَ to find out, Arab.    مُدَمِنَ to announce, inform, warn.

دَمِنَ to revolve, travel O.S.    مُدَمِنَ to overturn, pass (at table), translate.

دَمِنَ Al. Tkh. to keep, gather together.    مُدَمِنَ Al. to shew, (O.S. دَمِنَ).

دَمِنَ to be white O.S.    مُدَمِنَ to tin saucepans, whitewash.

دَمِنَ to see O.S., in K. Al. to find.    مُدَمِنَ to shew.

دَمِنَ K. to grow perfect.    مُدَمِنَ U. K. to affirm, make firm.

دَمِنَ to be sweet O.S.    مُدَمِنَ to forgive, cause to be desired.

دَمِنَ to be patient as Arab.; stand Al., chat K. (O.S. to collect, keep in).    مُدَمِنَ to postpone, keep waiting.

دَمِنَ K. to be content with, cf. دَمِنَ § 46.    مُدَمِنَ U. K. to miss a person.

دَمِنَ to sit, as a hen (O.S. to cover): to fall in, as a roof, as O.S.    مُدَمِنَ to overturn, (= O.S. دَمِنَ).

دَمِنَ to go bad, deteriorate O.S.    مُدَمِنَ to spoil, injure.

**سَدِم** K. *to be under a vow, be prohibited, repay for loss.* **مُسَدِم** *to excommunicate, as O.S. Aph., to curse Al., to lay under a vow K.*

**كَلِم** *to ask for, (also in marriage) Arab.* **مُكَلِم** *to give in marriage (a daughter).*

**كَلِم** *to carry O.S.* **مُكَلِم** *to load an animal.*

**كَلِم** *to whip up a horse O.S., plough, row a boat.* **مُكَلِم** *to canter a horse, tr.*

**كَلِم** K. U. or **كَلِم** Al. O.S., *to bear, lay eggs.* **مُكَلِم** *to beget U.*

**كَلِم** *to learn O.S.* **مُكَلِم** *to teach, instigate, p. 107.*

**كَلِم** *to write (as a scribe) O.S.* **مُكَلِم** *to dictate, write (as an author).*

**كَلِم** *to put on O.S.; to fight Ti. Al.* **مُكَلِم** *to clothe, (both ب).*

**كَلِم** *to fit O.S.* **مُكَلِم** *to compose songs, books, etc.*

**كَلِم** *to arrive, also to be ripe or grown up, to catch up, to be sent, all as O.S.; and to wrestle K.* **مُكَلِم** *to send, to cause a thing to happen to a person.*

**كَلِم** *to be meek, O.S.* **كَلِم**, § 81 (5). **مُكَلِم** *to humiliate.*

**كَلِم** *to fill O.S., suffice, load a gun.* **مُكَلِم** *to make shift with.*

**كَلِم** *to rub (or كَلِم).* **مُكَلِم** *to fix.*

**كَلِم** *to rest, die O.S.; to go out, as a lamp; be ruined, as a church.* **مُكَلِم** or **كَلِم** *to rest, tr. and intr.* The causative is the usual word in U. for *to rest*.

**كَلِم** *to gnaw K., hew, O.S.* **مُكَلِم** *to rake, cf. N.S.* **كَلِم** *a rake.*

**كَلِم** *to fall O.S.* **مُكَلِم** *to dethrone, turn out of office.*

**كَلِم** *to drive a nail, chisel as O.S., bump as Arab.* **مُكَلِم** *to tattoo, vaccinate.*

**كَلِم** K., O.S. and **مُكَلِم** U., both *to forget, (not in causative sense).*

**קָדַשׁ** to ordain O.S. **קָדַשׁ** to present for ordination; (with **קָדַשׁ**) to attend to, § 71.

**קָדַשׁ** K. Al., O.S. and **קָדַשׁ** K., both to testify. In U. **קָדַשׁ** **קָדַשׁ**.

**קָדַשׁ** to fall in (a well or roof); fit stones together K., O.S. **קָדַשׁ** to repair tools.

**קָדַשׁ** to be red O.S., blush. **קָדַשׁ** to toast (bread), shame.

**קָדַשׁ** O.S. and **קָדַשׁ** to comb. The former also to grow lean.

**קָדַשׁ** U. to do skilfully (O.S. to labour). **קָדַשׁ** to bargain, barter.

**קָדַשׁ** to dwell O.S. **קָדַשׁ** to build; and in U. to people (a country).

**קָדַשׁ** to dig up, destroy O.S. **קָדַשׁ** Tkh. to take root.

**קָדַשׁ** to flee O.S.; to run K. Al. **קָדַשׁ** to pursue, allow to escape.

**קָדַשׁ** to stretch out O.S., go a long distance. **קָדַשׁ** to see off on a journey, to stretch out K., let go Ti. Al.

**קָדַשׁ** O.S. (rare in U.) and **קָדַשׁ** to listen, obey, pay attention (not in caus. sense).

**קָדַשׁ** K. to receive, believe, (= **קָדַשׁ** U.) as O.S. Pa'el. **קָדַשׁ** to make acceptable.

**קָדַשׁ** to read, call, name, crow O.S. **קָדַשׁ** to teach. Cf. also **קָדַשׁ** **קָדַשׁ** a legible hand, lit. pen.

**קָדַשׁ** to receive Holy Communion; in K. Al. to approach, both as O.S. **קָדַשׁ** to offer, celebrate the Eucharist K., bring near K. Al.

**קָדַשׁ** to bite as O.S. Pa'el (rare). **קָדַשׁ** to cut with scissors, keep back part of a price or debt.

**קָדַשׁ** to win a game U., cover as O.S. **קָדַשׁ** to lose a game U.

ܐܘܕܝܢܐ *to be angry, squeeze K., sweep with a wooden rake* (ܐܘܕܝܢܐ).

ܐܘܕܝܢܐ *to quarrel.*

ܐܘܕܝܢܐ K. (O.S. ܐܘܕܝܢܐ) and ܐܘܕܝܢܐ *to sprinkle.*

ܐܘܕܝܢܐ *to shiver with cold or fear, Arab.* ܐܘܕܝܢܐ *to shiver with fever.*

ܐܘܕܝܢܐ K. *to love* O.S. ܐܘܕܝܢܐ *to make friendly, to put an orphan lamb to another dam* K. Cf. ܐܘܕܝܢܐ *to have pity* (O.S. ܐܘܕܝܢܐ).

ܐܘܕܝܢܐ *to go*, (in First present, only in Al. in the sense *to wander*) [O.S. *to creep*]. ܐܘܕܝܢܐ *to have a miscarriage.*

ܐܘܕܝܢܐ *to be slack, loose.* ܐܘܕܝܢܐ *to grant a divorce* U. (ܐܘܕܝܢܐ U. or ܐܘܕܝܢܐ K. *to throw, divorce*). In O.S. Pa. Aph. *to loose.*

ܐܘܕܝܢܐ *to run fast* U., *run to and fro* K., *wrench* K., *stray.* ܐܘܕܝܢܐ *to dip a red hot iron in water, or yarn in paste* (O.S. Aph. *to water*).

ܐܘܕܝܢܐ *to take* O.S., *charge, force to pay, subtract.* ܐܘܕܝܢܐ *to overlay with metals, interweave*, p. 119.

ܐܘܕܝܢܐ *to loose, lodge intr., be profaned, forgive, dismiss, break a command or fast*, O.S. ܐܘܕܝܢܐ *to entertain, pitch tents.*

ܐܘܕܝܢܐ *to suck the whole of an egg, flash; slip off peel* K. ܐܘܕܝܢܐ *to whistle*, as O.S. Aph.

ܐܘܕܝܢܐ *to drink* O.S., *be irrigated, smoke tobacco* K. ܐܘܕܝܢܐ *to dip a red hot iron, or stretch yarn after dipping on poles, or the warp, in weaving* (see ܐܘܕܝܢܐ above), *to irrigate.* So ܐܘܕܝܢܐ = *dipped yarn.*

ܐܘܕܝܢܐ *to be delirious* Al.; *to be pleasant* Ti. (= ܐܘܕܝܢܐ U.). ܐܘܕܝܢܐ Ti. or ܐܘܕܝܢܐ U. *to do as one likes*, § 46<sup>1</sup>.

(i) *Irregular Causatives; and Causatives from Second Conjugation verbs.* See also above *b* to *f* incl. and *h*.

<sup>1</sup> Many of these O.S. verbs are not found in Aph'el in O.S.; and many have not the N.S. meaning in O.S. Aph'el.



**ḥṣṣ** to cover, O.S.; also **ḥṣṣ** K. Al. Caus. **ḥṣṣ** or **ḥṣṣ** to cover, shut a door.

**ḥṣṣ** K., O.S. to believe = **ḥṣṣ** U. Caus. **ḥṣṣ** U.

**ḥṣṣ** or **ḥṣṣ** to play. Caus. **ḥṣṣ**, see § 47.

**ḥṣṣ** K. Al. and **ḥṣṣ** K. to swell. O.S. **ḥṣṣ**.

**ḥṣṣ** to wonder, Arab. **ḥṣṣ** to astonish. **ḥṣṣ** is used in K. Al. as an impersonal verb = to be pleased to do a thing.

**ḥṣṣ** to understand. Caus. **ḥṣṣ**, which is also the causative of **ḥṣṣ** to cut, § 83 (6); also very rarely **ḥṣṣ**. [In K. **ḥṣṣ** (ḥṣṣ Al. Bo.) is substituted for **ḥṣṣ**, pp. 98, 102.]

**ḥṣṣ** to bathe, wash O.S. Caus. **ḥṣṣ** or **ḥṣṣ**.

(j) When a verb has no causative the same sense may sometimes be rendered by **ḥṣṣ** to make, **ḥṣṣ** to give, **ḥṣṣ** to teach or incite; as **ḥṣṣ ḥṣṣ ḥṣṣ** U. he caused him to be loved; **ḥṣṣ ḥṣṣ ḥṣṣ** he made Thomas love; **ḥṣṣ ḥṣṣ ḥṣṣ** U. K. he would have caused him not to die = **ḥṣṣ ḥṣṣ ḥṣṣ** Al., St John xi. 37 (**ḥṣṣ** Al. = **ḥṣṣ** U.); **ḥṣṣ ḥṣṣ ḥṣṣ** make the boys sing (O.S. **ḥṣṣ ḥṣṣ ḥṣṣ**).

#### § 46. Irregular Verbs. **ḥṣṣ ḥṣṣ ḥṣṣ**

##### First Conjugation.

The following verbs have a Pthakha sound in U. Sal. Q. Gaw. and most of them in Ash.; but a Zqapa sound in Ti. Tkh. etc. The fem. of the pres. part. of those which are **ḥṣṣ** or **ḥṣṣ** are either with or without **ḥ**, as **ḥṣṣ** or **ḥṣṣ** she sleeps.

**ḥṣṣ** to make a hole O.S.

**ḥṣṣ** to fall down, as a new wall

**ḥṣṣ** to swallow O.S.

(not **ḥṣṣ** to indent).

**ܠܟܝܕ** *to assemble* intr., Arab.

**ܠܟܝܕ** *to shave, shear* O.S.

**ܠܟܝܕ** *to crack*, (in O.S. *to draw out* water), meaning from Arab.

**ܠܟܝܕ** *to sow* O.S.

**ܠܟܝܕ** *to be leavened* O.S.

**ܠܟܝܕ** *to sink* intr. U. K. (not used in Ash.), *to print* Al. [O.S. **ܠܟܝܕ** *to impress, sink*.]

**ܠܟܝܕ** *to sleep*. In O.S. *to be young*.

**ܠܟܝܕ**, see **ܠܟܝܕ** below.

**ܠܟܝܕ** *to know* O.S. (see below).

**ܠܟܝܕ** *to lap* (Ash. Zqapa), § 92. Chald. **ܠܟܝܕ**.

**ܠܟܝܕ** *to mix*. O.S. and Al. **ܠܟܝܕ**.

**ܠܟܝܕ** *to be ill or in pain* (not used in Ash.)<sup>1</sup>. O.S. P'al, Pa. and Aph. *to be ill*.

**ܠܟܝܕ** *to well forth* O.S.

**ܠܟܝܕ** U. *to butt, attack* (O.S., Al. Tkh. **ܠܟܝܕ**).

**ܠܟܝܕ** *to be satisfied* O.S.

**ܠܟܝܕ** *to be blind* O.S., *go out* (fire).

**ܠܟܝܕ** *to lose savour* O.S. p. 103.

**ܠܟܝܕ** *divide* (U. rare in 1 conj.); O.S., Al. **ܠܟܝܕ**.

**ܠܟܝܕ** *to step, step aside* K., O.S., *leave* K., *leave off* K.

**ܠܟܝܕ** *to explode* O.S.

**ܠܟܝܕ** *to pay* O.S.

**ܠܟܝܕ** *to be lukewarm* (not used in Ash.), cf. O.S. **ܠܟܝܕ** *tepid*.

**ܠܟܝܕ** *to dye, dip* O.S.

**ܠܟܝܕ** *to be refined*, as metals O.S. Also *to sting* with Zqapa sound.

**ܠܟܝܕ** (or **ܠܟܝܕ** ?) *to be firm, hard*. O.S. **ܠܟܝܕ** and **ܠܟܝܕ**.

**ܠܟܝܕ** *to cut, decide* O.S.

**ܠܟܝܕ** *to scorch* (Ash. Zqapa).

**ܠܟܝܕ** U. *to be tired*. (Sp. **ܠܟܝܕ**). O.S. **ܠܟܝܕ** *to make soft*, Pa. *id*.

**ܠܟܝܕ** *to hear, listen, obey* O.S.

**ܠܟܝܕ**. See p. 116.

**ܠܟܝܕ** *to adhere, be a follower of* Arab.

**ܠܟܝܕ** *to make an opening* O.S.

<sup>1</sup> In N.S. **ܠܟܝܕ** = *in pain*, **ܠܟܝܕ** = *ill*.

*Note.* In the following verbs only the irregular parts are written. Some of these verbs are really anomalous, and some have two weak radicals.

**ሰወደ** *to go*, O.S., in many districts uses for some of its tenses **ደደደ**, which in O.S. is *to creep*. *First present*: **ሰወደ**: **ሰወደ**: **ሰወደ** etc. The 2 pl. in Al. is **ሰወደህ**.—In Al. **ደደደ**: **ደደደ** etc. = *to move about* (= **ሰወደ** U. K.).—Or **ሰወደ**: **ሰወደ**: **ሰወደ**: **ሰወደ**: **ሰወደ** m. f.: **ሰወደ**: **ሰወደ**: **ሰወደ** (Pthakha sound) Bo. *Verbal noun with* **ደ**: **ደደደ** U. Sh. **ደደደ** Ti. Al.: **ደደደ** U. (rare) Sh.: **ደደደ** U. (rare) **ደደደ** K. Sal. and sometimes U. The *infinitive* is **ደደደ** U. Sh. **ደደደ** K. U. **ደደደ** Ti. *Preterite*: **ደደደ** U. **ደደደ** K. J. *Past participle*: **ደደደ** U. **ደደደ** K. *Second preterite* in Al. **ደደደ** or **ደደደ** (for **ደደደ** **ደደደ**). *Imperative*: **ደደደ**: **ደደደ** U. (common); or **ደደደ**: **ደደደ** (Sal.) U. (common) J. Sal. Q. Gaw. (the Zlama has either sound); or **ደደደ**: **ደደደ**: **ደደደ** K. MB. Sh. Al. Z.; often with a pronoun, **ደደደ** etc. In all these **ደ** = **ደ** usually. The O.S. is **ደደደ**: **ደደደ**: **ደደደ**. The *Agent* is **ደደደ** U. K. but **ደደደ** Ash. Al. *Noun of action*: **ደደደ** or **ደደደ**. *Causative*: **ደደደ**, **ደደደ**, **ደደደ**, **ደደደ**, **ደደደ** or **ደደደ** § 45 b. [Distinguish **ደደደ** *to carry, take*, **ደደደ** *to take away*. Thus *he took the horses to Urmi* = **ደደደ** **ደደደ**, not **ደደደ**.]

**ሰወደ** *to shut, cover*. So Heb. **סָתַם** and Chald. and Arab. *Pres. part.* **ሰወደ** or **ሰወደ**.

**ሰወደ** *to say*, in K. also *to speak, tell* (so Al. always), O.S. *Imperative*: **ሰወደ** Ti. Z. (O.S. **ሰወደ**), elsewhere **ሰወደ**.

**ܥܪܝܬܐ** to go up, O.S. **ܥܪܝܬܐ**, an irregular verb with some forms from **ܥܪܝܬܐ**. In N.S. *Pres. part.* **ܥܪܝܬܐ** U. or **ܥܪܝܬܐ** U. Ti. Sal.: otherwise regular as § 38.

**ܥܪܝܬܐ** to bind O.S. *Pres. part.* **ܥܪܝܬܐ** U. K. or **ܥܪܝܬܐ** U.

**ܥܪܝܬܐ** to be cold (in U. of things only, in K. of persons also; the latter in U. is **ܥܪܝܬܐ**) makes some parts from **ܥܪܝܬܐ** in Ti., retaining ܐ: as *pret.* **ܥܪܝܬܐ** **ܥܪܝܬܐ** (*q'ishli*), *past part.* **ܥܪܝܬܐ** (*q'asha*); not in Ash. or elsewhere. Perhaps from O.S. **ܥܪܝܬܐ** to be old, or **ܥܪܝܬܐ** to freeze, tr.; in N.S. **ܥܪܝܬܐ** is to be crisp (snow), to be white (eyes).

**ܥܪܝܬܐ** to come O.S. *First present:* **ܥܪܝܬܐ**: **ܥܪܝܬܐ** etc. K. U.; or **ܥܪܝܬܐ**: **ܥܪܝܬܐ** etc. Q.; or **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Sal.; or **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ** (or **ܥܪܝܬܐ**): **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Gaw. *Second present:* **ܥܪܝܬܐ** **ܥܪܝܬܐ** K. U. MB. Sh.: **ܥܪܝܬܐ** **ܥܪܝܬܐ**, or **ܥܪܝܬܐ** **ܥܪܝܬܐ** Sal. Q.; or **ܥܪܝܬܐ**: **ܥܪܝܬܐ** etc. as **ܥܪܝܬܐ** § 42, Gaw. *Preterite:* **ܥܪܝܬܐ** K. U., **ܥܪܝܬܐ** Q. Gaw. Sal., **ܥܪܝܬܐ** *id.*, **ܥܪܝܬܐ** Ti. Sal. (sic) § 124, **ܥܪܝܬܐ** Al. (sometimes Tkh.). *Past part.* **ܥܪܝܬܐ** U.: **ܥܪܝܬܐ** Tkh. Ash. Ti. **ܥܪܝܬܐ** Ti. or **ܥܪܝܬܐ** Ti. or **ܥܪܝܬܐ** Ti.: **ܥܪܝܬܐ** or **ܥܪܝܬܐ** or **ܥܪܝܬܐ** Q. Sal. Gaw. The fem. is **ܥܪܝܬܐ**: **ܥܪܝܬܐ**: **ܥܪܝܬܐ** or **ܥܪܝܬܐ**. *Imperative:* **ܥܪܝܬܐ** U. J.: **ܥܪܝܬܐ** (Zlama second sound) U.; **ܥܪܝܬܐ** (m. f.): **ܥܪܝܬܐ** MB. Sh.; **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Tkh.; **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Amadia; **ܥܪܝܬܐ**: **ܥܪܝܬܐ** or **ܥܪܝܬܐ** or **ܥܪܝܬܐ** or **ܥܪܝܬܐ** (also **ܥܪܝܬܐ**) Q. Sal.; **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Al. or **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Al.<sup>1</sup> Ash.; **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Gaw.; **ܥܪܝܬܐ**: **ܥܪܝܬܐ** Ti. (common), Tkh. (sometimes). The sing. **ܥܪܝܬܐ** also in Sal. In Ti. we also have **ܥܪܝܬܐ** **ܥܪܝܬܐ**, with plural

<sup>1</sup> Used also for *let* before a first or third person imperative, for **ܥܪܝܬܐ** § 51 (10).



From this verb comes the sign of the future: ܕܝܐ or ܕܝܐ or ܕ (§ 31). These = ܕܝܐ or ܕܝܐ *he wishes to...* or *it is desired that = he will...* It is unchanged throughout the tense. This is the exact counterpart of the English future and the modern Greek *θα* (= *θέλω να*). A curious variation is found in Ṭal [Stoddard, p. 109]. Taking the verb ܕܝܐ *to sing*, we have<sup>1</sup>:

Sing. 3 m. ܕܝܐ ܕܝܐ

Pl. 3 m. f. ܕܝܐ ܕܝܐ

f. ܕܝܐ ܕܝܐ

2 m. ܕܝܐ ܕܝܐ

2 m. ܕܝܐ ܕܝܐ

f. ܕܝܐ ܕܝܐ

f. ܕܝܐ ܕܝܐ?

1 m. ܕܝܐ ܕܝܐ

1 m. f. ܕܝܐ ܕܝܐ

f. ܕܝܐ ܕܝܐ

The feminine plural is noteworthy.

In this verb the first present is much used for the second (§ 51).

ܕܝܐ *to laugh*, O.S. ܕܝܐ. Verbal noun with ܕ: ܕܝܐ U. K., ܕܝܐ Al. (ܕܝܐ = O.S. ܕܝܐ). This verb has hard Kap throughout.

ܕܝܐ (as O.S.) or ܕܝܐ *to bleat, cry out* (in prayer), not common. Cf. Heb. ܕܝܐ and Chald. ܕܝܐ *to bleat*; in O.S. *to cry out*. All from ܕܝܐ except *first present* ܕܝܐ: ܕܝܐ: ܕܝܐ etc. as ܕܝܐ: or ܕܝܐ: ܕܝܐ etc. (In Ti. ܕܝܐ as O.S.) But when ܕ has a vowel it usually throws it back to ܕ, though before ܐ final it is convenient to write it with a vowel, as in the causative ܕܝܐ.

ܕܝܐ or ܕܝܐ *to be tired*. Conjugate like ܕܝܐ. In Al. ܕܝܐ, in Ti. ܕܝܐ, in Heb. ܕܝܐ, Arab. ܕܝܐ. Causative: ܕܝܐ. The second present of this verb is very rarely used.

<sup>1</sup> This has not been orally verified.

**ḏ** to turn, return, be converted. Pres. part. **ḏ**: **ḏ** Al. Sh. or **ḏ** U. Verbal noun: **ḏ** or **ḏ** U. Sh. or **ḏ** Al. Agent: **ḏ** Sh. **ḏ** U. Sh. **ḏ** Al. Noun of action: **ḏ** or **ḏ** U. **ḏ** Al. Causative: **ḏ**: but in Al. **ḏ**. [For this verb **ḏ** is used in Ash. which in U. = to turn aside.] In O.S. **ḏ** is to inhabit but the N.S. meaning is from the Arabic.

**ḏ** to cement (O.S. **ḏ** to become greasy). Conjugate as if **ḏ** was absent. In K. **ḏ**. §§ 39, 108 c.

**ḏ** to lie down, sleep O.S. Imp. pl. in K. Al. **ḏ** (**ḏ**).

**ḏ** to be, become, be born O.S. Second present: **ḏ**, but **ḏ** Sal. or **ḏ** Gaw., see **ḏ** § 42. Pret. **ḏ**. Past part. **ḏ**. Imp. **ḏ**. Agent (wanting). Noun of action: **ḏ**. In Al. Z. **ḏ** is pronounced, and the verb is regular, thus past part. **ḏ**; but **ḏ** **ḏ** is contracted to **ḏ**. In this verb the forms **ḏ**: **ḏ** etc. are very common; cf. p. 97.

**ḏ** to please O.S. Verbal noun: **ḏ** U. Th. **ḏ** Sp. Ti. Pret. **ḏ** or **ḏ**: **ḏ** Ti. Sh. Past part. **ḏ** or **ḏ** Ti. or **ḏ** Sh. Another form of the pres. part. is seen in the phrase **ḏ** may it be pleasant to you (to a person about to drink or about to eat after drinking). In K. this verb is used impersonally: as **ḏ** **ḏ** I shall be pleased, **ḏ** **ḏ** I was pleased. Otherwise it is rare.

**ḏ** to fear (see § 83, D. c) has two impersonal forms: **ḏ** Ti. U.: and in Ti. (pron. **ḏ** = **ḏ**) **ḏ** **ḏ** let it not

frighten you: do not fear. The same with ܕܝܢܝܐ = you are afraid. Cf. Az. ܕܝܢܝܐ, fear subst. (= N.S. ܕܝܢܝܐ). These perhaps point to a derived verb (1st conj.) ܕܝܢܝܐ. The fem. pres. part. of ܕܝܢܝܐ is ܕܝܢܝܐ only.

ܕܝܢܝܐ to grow small (pron. ܝ = ܝܐ), O.S. ܕܝܢܝܐ. Cf. ܕܝܢܝܐ, N.S., O.S. small with ܝ = ܝܐ exc. Al. Z. Conjugate as if ܕ were absent.

ܕܝܢܝܐ to live O.S. First present: ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ etc. Second present: ܕܝܢܝܐ ܕܝܢܝܐ U. Tkh. Ash. ܕܝܢܝܐ ܕܝܢܝܐ Ti.: ܕܝܢܝܐ ܕܝܢܝܐ Al. ܕܝܢܝܐ ܕܝܢܝܐ Sal. ܕܝܢܝܐ ܕܝܢܝܐ Gaw. (see ܕܝܢܝܐ § 42). Pret. ܕܝܢܝܐ U. Tkh. ܕܝܢܝܐ ܕܝܢܝܐ Ti. Past part. ܕܝܢܝܐ: ܕܝܢܝܐ Ash. Imp. ܕܝܢܝܐ: ܕܝܢܝܐ U.; or ܕܝܢܝܐ: ܕܝܢܝܐ (ܝܐ Sal.) U. Sal.; or ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ K.; or ܕܝܢܝܐ Sing. m. ܕܝܢܝܐ f. ܕܝܢܝܐ pl. m. f. Ash. (In O.S. ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ). Agent: ܕܝܢܝܐ U. K. ܕܝܢܝܐ Ash. Al. Noun of action: ܕܝܢܝܐ U. Tkh. or ܕܝܢܝܐ U. Ti. Causative: ܕܝܢܝܐ.

ܕܝܢܝܐ to be worth (O.S. to be well with (impers.), to be glad, cf. O.S., N.S. ܕܝܢܝܐ good). First present: ܕܝܢܝܐ or ܕܝܢܝܐ (pron. in Sal. ܕܝܢܝܐ see § 90): ܕܝܢܝܐ: ܕܝܢܝܐ: ܕܝܢܝܐ etc. Sal. Q. Gaw. Tkh. Sh.; or ܕܝܢܝܐ: ܕܝܢܝܐ etc. U. Ti. Al. Verbal noun with ܕܝܢܝܐ K. Sh. or ܕܝܢܝܐ Al. Pret. ܕܝܢܝܐ (pron. in Sal. ܕܝܢܝܐ-li) or ܕܝܢܝܐ Ash. Past part. ܕܝܢܝܐ: ܕܝܢܝܐ (pron. in Sal. ܕܝܢܝܐ). Imp. ܕܝܢܝܐ (ܕܝܢܝܐ Sal.). Causative: ܕܝܢܝܐ (ܕܝܢܝܐ Sal.). This verb is not much used in U.; ܕܝܢܝܐ to touch or ܕܝܢܝܐ to bring is substituted.

ܕܝܢܝܐ K. to seek, in Al. to err as O.S. The vowel is sometimes thrown back from the ܕ, as ܕܝܢܝܐ or ܕܝܢܝܐ; ܕܝܢܝܐ or ܕܝܢܝܐ. In U. ܕܝܢܝܐ, see § 47.





is often ܐܘܬܐܪܐ : ܐܘܬܐܪܐ : ܐܘܬܐܪܐ : ܐܘܬܐܪܐ : ܐܘܬܐܪܐ : ܐܘܬܐܪܐ or ܐܘܬܐܪܐ : ܐܘܬܐܪܐ or ܐܘܬܐܪܐ. Perhaps these are for ܐܘܬܐܪܐ etc. abs. state of past part., as in ܐܘܬܐܪܐ ܐܘܬܐܪܐ, and ܐ = ܐܘܬܐܪܐ. For the interjections ܐܘܬܐܪܐ ܐܘܬܐܪܐ and the like see § 73.

ܐܘܬܐܪܐ to give, O.S. ܐܘܬܐܪܐ, the ܐ being an addition, appearing in only some forms. *First present*: ܐܘܬܐܪܐ : ܐܘܬܐܪܐ : ܐܘܬܐܪܐ etc.; in O.S. ܐܘܬܐܪܐ : ܐܘܬܐܪܐ (ܐ) etc. *Second present*: ܐܘܬܐܪܐ ܐܘܬܐܪܐ U. Sh. ܐܘܬܐܪܐ K. Z. ܐܘܬܐܪܐ Al. *Preterite*: ܐܘܬܐܪܐ U. [with f. object ܐܘܬܐܪܐ and so with objective pronouns, § 50] ܐܘܬܐܪܐ Sal. (yūgh-li), ܐܘܬܐܪܐ K. J. Z. ܐܘܬܐܪܐ Al. (ܐ). *Past part.* ܐܘܬܐܪܐ : ܐܘܬܐܪܐ U.; ܐܘܬܐܪܐ : ܐܘܬܐܪܐ K. Sh.; ܐܘܬܐܪܐ : ܐܘܬܐܪܐ Gaw.; ܐܘܬܐܪܐ : ܐܘܬܐܪܐ Al.; ܐܘܬܐܪܐ : ܐܘܬܐܪܐ (yūkhta) or ܐܘܬܐܪܐ (hukhta) Sal.; in O.S. ܐܘܬܐܪܐ, ܐܘܬܐܪܐ. *Imp.* ܐܘܬܐܪܐ : Pl. ܐܘܬܐܪܐ U. or ܐܘܬܐܪܐ Sp. Q. (ܐ Sal.) or ܐܘܬܐܪܐ K. (O.S. ܐܘܬܐܪܐ). *Agent*: ܐܘܬܐܪܐ but in Ash. ܐܘܬܐܪܐ. *Noun of action*: ܐܘܬܐܪܐ U. Ti. or ܐܘܬܐܪܐ Tkh. or ܐܘܬܐܪܐ Al. or ܐܘܬܐܪܐ Ash. [The masc. verbal noun ܐܘܬܐܪܐ is much used in this verb by itself.] *Causative* (none).

ܐܘܬܐܪܐ to curdle, Sp. etc. only. *First present*: ܐܘܬܐܪܐ (yei-yi) : ܐܘܬܐܪܐ etc. *Second present*: ܐܘܬܐܪܐ ܐܘܬܐܪܐ. *Pret.* ܐܘܬܐܪܐ. *Past part.* ܐܘܬܐܪܐ. *Imp.* ܐܘܬܐܪܐ : ܐܘܬܐܪܐ. *Agent*: ܐܘܬܐܪܐ. *Noun of action*: ܐܘܬܐܪܐ (yéta). [Origin?]

ܐܘܬܐܪܐ to lament, O.S. ܐܘܬܐܪܐ, the West Syrian ܐܘܬܐܪܐ. Not used in K. MB. Sh. *Verbal noun*: ܐܘܬܐܪܐ. *Pret.* ܐܘܬܐܪܐ ܐܘܬܐܪܐ or ܐܘܬܐܪܐ ܐܘܬܐܪܐ. *Past part.* ܐܘܬܐܪܐ : ܐܘܬܐܪܐ. *Imp.* ܐܘܬܐܪܐ : ܐܘܬܐܪܐ U.; or ܐܘܬܐܪܐ : ܐܘܬܐܪܐ Sal. *Agent*: ܐܘܬܐܪܐ U. ܐܘܬܐܪܐ Sal. *Noun of action*: ܐܘܬܐܪܐ U. ܐܘܬܐܪܐ Sal. *Causative*: ܐܘܬܐܪܐ U. or ܐܘܬܐܪܐ.

**ܠܝܠܝܢ** to learn O.S. Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ**, or **ܠܝܠܝܢ** : **ܠܝܠܝܢ**.  
Causative: **ܠܝܠܝܢ** : in Al. **ܠܝܠܝܢ** : = O.S. **ܠܝܠܝܢ**.

**ܠܝܠܝܢ** to swear O.S. Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** **ܠܝܠܝܢ** MB. Sh. Second present: **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** U. K. Sh. MB. Pret. **ܠܝܠܝܢ** U. Ti. Ash. **ܠܝܠܝܢ** Al. Tkh. Past part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** K. U. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** Sh. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. [Al. **ܠܝܠܝܢ**?] Imp. **ܠܝܠܝܢ** or **ܠܝܠܝܢ** U. Agent: **ܠܝܠܝܢ** U. K. **ܠܝܠܝܢ** MB. Sh. **ܠܝܠܝܢ** Al. Ash. Noun of action: **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** Al. or **ܠܝܠܝܢ** U. Sh. Ti. Causative: **ܠܝܠܝܢ** K. **ܠܝܠܝܢ** Sh. **ܠܝܠܝܢ** Sal. Q. **ܠܝܠܝܢ** Al. (also U. sometimes), **ܠܝܠܝܢ** U.

**ܠܝܠܝܢ** to bake (O.S. **ܠܝܠܝܢ**, West Syrian **ܠܝܠܝܢ**). Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** MB. Sh. Second present: **ܠܝܠܝܢ** U. : **ܠܝܠܝܢ** MB. K. Sh. Pret. **ܠܝܠܝܢ** (**ܠܝܠܝܢ**) or **ܠܝܠܝܢ** Al. Tkh. Past part. **ܠܝܠܝܢ** (**ܠܝܠܝܢ**) : **ܠܝܠܝܢ** Sh. Tkh. Imp. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. ; **ܠܝܠܝܢ** (Sal.) U. Q. Sal. ; **ܠܝܠܝܢ** : **ܠܝܠܝܢ** K. Agent: **ܠܝܠܝܢ** U. Sal. K. **ܠܝܠܝܢ** MB. Sh. **ܠܝܠܝܢ** Ash. Al. Noun of action: **ܠܝܠܝܢ** or **ܠܝܠܝܢ** U. Causative: **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** U. **ܠܝܠܝܢ** K. **ܠܝܠܝܢ** Sal. Q. Gaw. **ܠܝܠܝܢ** Al.

**ܠܝܠܝܢ** to be green Al. Tkh. (O.S. **ܠܝܠܝܢ** = green). Pres. part. **ܠܝܠܝܢ** Al. Tkh. [For **ܠܝܠܝܢ** to spit see below.] Caus. **ܠܝܠܝܢ**, p. 108.

**ܠܝܠܝܢ** to sit (ܐ, O.S. ܐ). Pres. part. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** U. K. or **ܠܝܠܝܢ** : **ܠܝܠܝܢ** Al. ; O.S. **ܠܝܠܝܢ** : **ܠܝܠܝܢ** (ܐ). Second present: **ܠܝܠܝܢ** U. or **ܠܝܠܝܢ** K. Pret. **ܠܝܠܝܢ** (**ܠܝܠܝܢ** Sal.) or **ܠܝܠܝܢ** Al. Tkh. Past part. **ܠܝܠܝܢ** or **ܠܝܠܝܢ** Tkh. Al. Imp. Sing. **ܠܝܠܝܢ**

ܒܥܝܢ (O.S. ܒܥܝܢ etc.), in Sal. pron. *tūkh*, in U. *tū* or *tū-i*, the last *i* very short; Plur. ܒܥܝܢܐ or ܒܥܝܢܐ U. or ܒܥܝܢܐ U. or ܒܥܝܢܐ Sal. In Ti. they say for sing. ܒܥܝܢܐ ܒܥܝܢܐ, for plural ܒܥܝܢܐ ܒܥܝܢܐ. *Noun of action*: ܒܥܝܢܐ K. ܒܥܝܢܐ U. *Causative*: ܒܥܝܢܐ U. K. ܒܥܝܢܐ Sal. Q. Gaw. ܒܥܝܢܐ Al. as O.S. (all ܒܥܝܢܐ); also ܒܥܝܢܐ, p. 108. This verb is constantly used where we should use another verb: as, to sit in a carriage (to drive): to sit in a boat (to go by boat): to sit on a horse (to ride).

ܕܥܝܢܐ or ܕܥܝܢܐ to be smooth, see ܕܥܝܢܐ. In Ti. ܕܥܝܢܐ = ܕܥܝܢܐ to be tired. See also § 113 *i*.

ܕܥܝܢܐ or ܕܥܝܢܐ to burn as a flame, [cf. ܕܥܝܢܐ N.S. a flame (Al. ܕܥܝܢܐ), perhaps = Chald. and Heb. ܕܥܝܢܐ a flame; cf. O.S. ܕܥܝܢܐ to burn or O.S. ܕܥܝܢܐ id.] *First present*: ܕܥܝܢܐ: ܕܥܝܢܐ: ܕܥܝܢܐ etc. Ti. Tkh. Al. or ܕܥܝܢܐ: ܕܥܝܢܐ: ܕܥܝܢܐ etc. U. Ash. Tkh.; or ܕܥܝܢܐ: ܕܥܝܢܐ: ܕܥܝܢܐ: ܕܥܝܢܐ: ܕܥܝܢܐ (or ܕܥܝܢܐ): ܕܥܝܢܐ Gaw. *Second present*: ܕܥܝܢܐ ܕܥܝܢܐ U. ܕܥܝܢܐ ܕܥܝܢܐ K. Al. ܕܥܝܢܐ Sal. Sp. ܕܥܝܢܐ Gaw. (or ܕܥܝܢܐ). *Preterite*: ܕܥܝܢܐ ܕܥܝܢܐ U. Sh. ܕܥܝܢܐ K. Al. *Past part*. ܕܥܝܢܐ: ܕܥܝܢܐ U. Sh., or ܕܥܝܢܐ: ܕܥܝܢܐ K. Al. *Imp.* ܕܥܝܢܐ U. ܕܥܝܢܐ K. *Agent*: ܕܥܝܢܐ U. ܕܥܝܢܐ K. ܕܥܝܢܐ Ash. Al. *Noun of action*: ܕܥܝܢܐ U. ܕܥܝܢܐ K. *Causative*: ܕܥܝܢܐ U. Sh. ܕܥܝܢܐ Sal. Q. Gaw. ܕܥܝܢܐ K. Al.

ܕܥܝܢܐ or ܕܥܝܢܐ to churn, O.S. ܕܥܝܢܐ. See ܕܥܝܢܐ; but the verbal noun is ܕܥܝܢܐ (= ܕܥܝܢܐ) or ܕܥܝܢܐ U.

ܕܥܝܢܐ to be able O.S. *First present*: ܕܥܝܢܐ: ܕܥܝܢܐ etc. U. Sh. Ash.; or ܕܥܝܢܐ: ܕܥܝܢܐ etc. U.; or ܕܥܝܢܐ: ܕܥܝܢܐ: ܕܥܝܢܐ etc. Tkh.; or

مَصِيءٌ : مَصِيءٌ : مَصِيءٌ etc. Ti. In U. with مَصِيءٌ : مَصِيءٌ ; and the Tkh. form (perhaps also that in Ti.) seems to be = مَصِيءٌ = مَصِيءٌ ; the latter is also in use in U. etc. For مَصِيءٌ see below. In Ti. (not Ash.) the past part. abs. state gives another form ; مَصِيءٌ : مَصِيءٌ : مَصِيءٌ : مَصِيءٌ : مَصِيءٌ (or مَصِيءٌ مَصِيءٌ) : مَصِيءٌ : مَصِيءٌ : مَصِيءٌ : مَصِيءٌ (Zlama second sound), cf. مَصِيءٌ above and § 50. These forms are also common elsewhere when مَصِيءٌ is prefixed: but in U. etc. Zlama has the first sound in the plural; and the first pers. pl. is مَصِيءٌ or مَصِيءٌ. Similar forms are common in O.S., cf. § 32 (4). *Verbal noun*: مَصِيءٌ; also مَصِيءٌ U. The second present of this verb is not common, the habitual present being used instead. *Pret.* مَصِيءٌ : also in U. مَصِيءٌ which is properly the pret. of مَصِيءٌ to suck the breast. But the habitual imperfect is generally substituted. For مَصِيءٌ = مَصِيءٌ see § 29 (18).

مَصِيءٌ K. to dawn, a defective verb, O.S. مَصِيءٌ (= مَصِيءٌ U.). The following forms are used. *Pres. part. f.* مَصِيءٌ Ti. مَصِيءٌ Tkh. Ash. *Verbal noun*: مَصِيءٌ. *Pret.* مَصِيءٌ Ti. *Noun of action*: مَصِيءٌ Ti. مَصِيءٌ Tkh. Ash.; much used with مَصِيءٌ or مَصِيءٌ as مَصِيءٌ morning twilight.

مَصِيءٌ (rare) or مَصِيءٌ to groan, O.S. مَصِيءٌ and مَصِيءٌ. See مَصِيءٌ.

مَصِيءٌ Al. to go out O.S. (= مَصِيءٌ U. K.). *Imp.* مَصِيءٌ as O.S.

مَصِيءٌ to be old (so O.S., pret. مَصِيءٌ). *Pres. part.* مَصِيءٌ : مَصِيءٌ or مَصِيءٌ, مَصِيءٌ.

مَصِيءٌ or مَصِيءٌ K. (O.S. مَصِيءٌ; cf. مَصِيءٌ Al. an avenue, مَصِيءٌ O.S. a hedge) = مَصِيءٌ U. to fence, hedge. See مَصِيءٌ.

**ܕܚܕ** to curdle (with a thin sound, ܕ = 2); to rain or snow, U. K. (with broad sound of first vowel); to hold, Al., O.S. or hold together (cf. N.S. **ܡܕܕܐ** to patch. The fundamental sense seems to be to hold together). Pres. part. **ܕܚܕܐ** U. K. Sh., or in U. **ܕܚܕܐ**, but the latter only in the sense to rain, snow.

**ܕܚܕܐ** (ܕ) K. to be old. O.S. **ܕܚܕܐ** (ܕ), cf. **ܕܚܕܐ**. Verbal noun: **ܕܚܕܐ** or **ܕܚܕܐ**.

**ܕܚܕܐ** as O.S. or **ܕܚܕܐ** to thirst. See **ܕܚܕܐ**.

**ܕܚܕܐ** to rise up: stand, so O.S. **ܕܚܕܐ** (in the latter sense in U. usually with **ܕܚܕܐ**). Imp. **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** (ܕ Sal.); but in Al. **ܕܚܕܐ** remains. **ܕܚܕܐ**, **ܕܚܕܐ**, **ܕܚܕܐ** are very commonly added. Causative: **ܕܚܕܐ** U. Tkh. **ܕܚܕܐ** Ti. **ܕܚܕܐ** Sal.

**ܕܚܕܐ** Al. as O.S. or **ܕܚܕܐ** U. K. to be set on edge: also in K. to be blunt. See **ܕܚܕܐ**.

**ܕܚܕܐ** to spit (so O.S. **ܕܚܕܐ**). Pres. part. **ܕܚܕܐ**: **ܕܚܕܐ** U. Tkh. Ash. or **ܕܚܕܐ**: **ܕܚܕܐ** U. Ti. Sh. Second present: **ܕܚܕܐ** U. Ti. Sh. or **ܕܚܕܐ** K. Ash. See **ܕܚܕܐ** to be green, above.

**ܕܚܕܐ** Ti., O.S., **ܕܚܕܐ** Tkh. to look (O.S. to lie in wait for). See **ܕܚܕܐ**. **ܕܚܕܐ** see **ܕܚܕܐ**.

**ܕܚܕܐ**<sup>1</sup> to ride U. Z. (in K. in another sense); so O.S. but with ܕ soft. First present: **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** etc. or **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** etc. U. In U. they also say **ܕܚܕܐ** (not K.). In K. for to ride they say **ܕܚܕܐ** to sit on a horse.

**ܕܚܕܐ** as O.S. or **ܕܚܕܐ** to pasture, intr. See **ܕܚܕܐ**. We must dis-

<sup>1</sup> Hence **ܕܚܕܐ** Al. or **ܕܚܕܐ** Al. or **ܕܚܕܐ** K. a ship (= **ܕܚܕܐ** U.).

tinguish the causative **ܡܕܝܬܐ** to pasture tr., from **ܡܕܝܬܐ** to be ill, which also in U. etc. has a Pthakha sound.

**ܡܕܝܬܐ** as O.S. or **ܡܕܝܬܐ** to plaister. See **ܡܕܝܬܐ**. In Sal. Q. Gaw. the First present is **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ** (Sal.): **ܡܕܝܬܐ**.

**ܡܕܝܬܐ** Ti. Al. or **ܡܕܝܬܐ** U. to be pleasant (delirious Al.). See **ܡܕܝܬܐ**. In O.S. Pa'el to delay, be late, repent. Chald. to be desert.

### § 47. Irregular Verbs of the second conjugation.

Verbs with five or more radicals are like **ܡܕܝܬܐ**. Cf. § 83 c.

**ܡܕܝܬܐ** to cause to be desired, caus. of **ܡܕܝܬܐ** or **ܡܕܝܬܐ**. Past part. **ܡܕܝܬܐ** U. **ܡܕܝܬܐ** K. So all causatives of this form.

**ܡܕܝܬܐ** to bring (caus. of **ܡܕܝܬܐ**) = O.S. **ܡܕܝܬܐ**. First present: **ܡܕܝܬܐ**: **ܡܕܝܬܐ** etc. Ti. or usually **ܡܕܝܬܐ**: **ܡܕܝܬܐ** Ti. or **ܡܕܝܬܐ**: **ܡܕܝܬܐ** Tkh. Ash. Sh. (the Pthakha of fem. is short); or **ܡܕܝܬܐ**: **ܡܕܝܬܐ** Al. or **ܡܕܝܬܐ** (mé-yi, so throughout): **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ** U.; or **ܡܕܝܬܐ** (also **ܡܕܝܬܐ**) Sal. Q.; or **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ**: **ܡܕܝܬܐ** Gaw. Verbal noun: **ܡܕܝܬܐ** K. Sh. MB. **ܡܕܝܬܐ** U. **ܡܕܝܬܐ** Sal. **ܡܕܝܬܐ** Gaw. Preterite: **ܡܕܝܬܐ** Tkh. Ash. MB. Sh. **ܡܕܝܬܐ** Ti. **ܡܕܝܬܐ** U. [with fem. object **ܡܕܝܬܐ**, and so with objective pronouns, § 50] **ܡܕܝܬܐ** Sal. Gaw. Past part. **ܡܕܝܬܐ**, **ܡܕܝܬܐ** K. (Ti. f. **ܡܕܝܬܐ**); **ܡܕܝܬܐ**, **ܡܕܝܬܐ** (mū-yita) U.; so Sal. with fem. **ܡܕܝܬܐ**. Imp. **ܡܕܝܬܐ** K. **ܡܕܝܬܐ** Ti.; but in U. **ܡܕܝܬܐ** (pl. **ܡܕܝܬܐ**), in Gaw. **ܡܕܝܬܐ** (pl. **ܡܕܝܬܐ**). Agent: **ܡܕܝܬܐ**, but

usually ܡܝܬܝܢ Ti. ܡܝܬܝܢܐ Tkh. Ash. ܡܝܬܝܢ U. ܡܝܬܝܢ Sal. Q. Gaw. *Noun of action*: ܡܝܬܝܢ K.: ܡܝܬܝܢܐ (mé-yéta) U.

ܡܝܬܝܢ or ܡܝܬܝܢܐ. *Present part.* ܡܝܬܝܢ: ܡܝܬܝܢܐ U.; or ܡܝܬܝܢ: ܡܝܬܝܢܐ K. or ܡܝܬܝܢܐ: ܡܝܬܝܢܐ U., and so sometimes Ash., but with Mim sounded. *Verbal noun*: ܡܝܬܝܢܐ U. K. ܡܝܬܝܢܐ Al. *Preterite*: ܡܝܬܝܢܐ Ash. U. (Mim silent throughout, U.): ܡܝܬܝܢܐ K. Al. (also Ash.). *Past part.* ܡܝܬܝܢܐ m., with varying feminine: ܡܝܬܝܢܐ Ash. U. ܡܝܬܝܢܐ Sp. ܡܝܬܝܢܐ Ti. *Imp.* ܡܝܬܝܢ. *Agent*: ܡܝܬܝܢܐ. *Noun of action*: ܡܝܬܝܢܐ U. (first conj. form?) or ܡܝܬܝܢܐ Ash. U. ܡܝܬܝܢܐ Tkh. ܡܝܬܝܢܐ Ti. *Causative* in U. ܡܝܬܝܢܐ as if from a first conj. form. This verb is probably the O.S. ܡܝܬܝܢܐ to walk about for relaxation, also to wander. The following quotation from Malpana Khamis (cir. A.D. 1300) seems to justify this derivation<sup>1</sup>: ܡܝܬܝܢܐ ܡܝܬܝܢܐ: ܡܝܬܝܢܐ ܡܝܬܝܢܐ. ܡܝܬܝܢܐ ܡܝܬܝܢܐ: ܡܝܬܝܢܐ ܡܝܬܝܢܐ. ܡܝܬܝܢܐ ܡܝܬܝܢܐ: ܡܝܬܝܢܐ ܡܝܬܝܢܐ. In thy garden, O our brother, lo they play, the gazelles with the young harts, and dwell and are quite at ease; and though without life they eat and drink. [He is speaking of the crumbs which fall on a beard, which he compares to a garden.]

[ܡܝܬܝܢܐ or] ܡܝܬܝܢܐ to seek U. Sal. Gaw. [For K. Al., O.S. see ܡܝܬܝܢ § 46.] *Pres. part.* ܡܝܬܝܢܐ: ܡܝܬܝܢܐ (tô-ya) U.; ܡܝܬܝܢܐ: ܡܝܬܝܢܐ (or ܡܝܬܝܢܐ) Sal.; ܡܝܬܝܢܐ: ܡܝܬܝܢܐ Gaw. *Verbal noun*: ܡܝܬܝܢܐ U. or ܡܝܬܝܢܐ U. or ܡܝܬܝܢܐ Sal. or ܡܝܬܝܢܐ Sal. *Pret.* ܡܝܬܝܢܐ. *Past part.* ܡܝܬܝܢܐ m. ܡܝܬܝܢܐ f. U. or ܡܝܬܝܢܐ Sp.; or ܡܝܬܝܢܐ m. ܡܝܬܝܢܐ Sal. Gaw. *Imp.*

<sup>1</sup> For this quotation the writer is indebted to Qasha Oshana Saru.



**ܦܠܝܥ** : **ܦܠܝܥܐ** U. or **ܦܠܝܥܐ** : **ܦܠܝܥܐ** Sal. or **ܦܠܝܥܐ** : **ܦܠܝܥܐ** Gaw. *Agent*: **ܦܠܝܥܐ** or **ܦܠܝܥܐ** U. or **ܦܠܝܥܐ** Sal. or **ܦܠܝܥܐ** Gaw. *Noun of action*: **ܦܠܝܥܐ** or **ܦܠܝܥܐ**.

**ܦܠܝܥܐ** *to revile*, O.S. **ܦܠܝܥܐ**. Some forms are as if from **ܦܠܝܥܐ**. *Pres. part.* **ܦܠܝܥܐ** : **ܦܠܝܥܐ** ; or **ܦܠܝܥܐ** : **ܦܠܝܥܐ** Sal. ; or **ܦܠܝܥܐ** : **ܦܠܝܥܐ** Gaw. *Verbal noun*: **ܦܠܝܥܐ** or **ܦܠܝܥܐ** Gaw. *Pret.* **ܦܠܝܥܐ** Ash. U. **ܦܠܝܥܐ** K. **ܦܠܝܥܐ** in Amadia. *Past part.* **ܦܠܝܥܐ** K. U. **ܦܠܝܥܐ** U. ; both have fem. **ܦܠܝܥܐ** (ܐ). *Agent*: **ܦܠܝܥܐ** K. U. or **ܦܠܝܥܐ** U. *Noun of action*: **ܦܠܝܥܐ** (first conj. form ?) U. **ܦܠܝܥܐ** K. **ܦܠܝܥܐ** U. Ash. In U. &c. Mim silent throughout.

**ܦܠܝܥܐ** U. or **ܦܠܝܥܐ** K. *to throw, divorce*. This verb follows the first, not the second division of the second conjugation and takes no euphonic vowel. The *past part.* is **ܦܠܝܥܐ** rarely in K., usually in U: **ܦܠܝܥܐ** K. See p. 116.

**ܦܠܝܥܐ** Ti. (not Ash.) or **ܦܠܝܥܐ** U., see § 30, *to be proud*. Conjugate like **ܦܠܝܥܐ**, prefixing **ܦܠܝܥܐ** Ti. **ܦܠܝܥܐ** U.

**ܦܠܝܥܐ** Al. *to be fulfilled*, see § 30. Like **ܦܠܝܥܐ**, prefixing **ܦܠܝܥܐ**.

**ܦܠܝܥܐ** (ܐ) *to place* (see **ܦܠܝܥܐ** § 46); like **ܦܠܝܥܐ**, not **ܦܠܝܥܐ**. In U. sometimes ܐ drops, as **ܦܠܝܥܐ** *they place*, **ܦܠܝܥܐ** *he placed*.

**ܦܠܝܥܐ** *to have worms*. Conjugate as if ܐ were absent (cf. O.S. **ܦܠܝܥܐ** N.S. **ܦܠܝܥܐ** *a worm*).

## VERBS WITH OBJECTIVE AFFIXES.

§ 48. *Verbal noun and past participle.* These often take the affixes of § 11 in U. Q. Sal. Gaw. etc. But in K. these forms are not much used, the object being rather expressed by adding **ܫܬܐ** : **ܫܬܐ** etc. after the verb in Ti. : **ܫܬܐ** etc. in Tkh. : **ܫܬܐ** etc. in Ash., also U. (§ 70).

After most of these affixes the substantive verb will require Khwaṣa, as they end in a consonantal sound. Such combinations as **ܫܬܐ ܫܬܐ** are by their meaning excluded. *Thou hast saved thyself* must be expressed by **ܫܬܐ ܫܬܐ**. In the third pers. sing. the forms **ܫܬܐ** -, **ܫܬܐ** - are used in U.; in the third pers. pl. **ܫܬܐ** . In K. **ܫܬܐ** **ܫܬܐ** are preferred for the singular.

*Examples.* **ܫܬܐ ܫܬܐ** U. *they are saving me.* **ܫܬܐ** **ܫܬܐ** *I have saved you* (rare), **ܫܬܐ ܫܬܐ** *he is revealing it.*

But the past participle is not much used with affixes; the forms in § 50 are preferred, the preterite being used instead of the perfect.

§ 49. The *present participle* (and derived tenses) and *imperative* take the same affixes with **ܫܬܐ**. They are then accented on the penult (except 2 pl. and Condit.), the affix being counted as part of the word (§ 8). The **ܫܬܐ** is omitted generally in Al. Z. and often in Gavilan and elsewhere; everywhere after the first pers. sing.; and in verbs ending in **ܫܬܐ** (usually), **ܫܬܐ**, **ܫܬܐ**, after the 3 sing. first present (and similar tenses) and 2 sing. imperative. The 3 sing. affix forms are **ܫܬܐ** -, **ܫܬܐ** . only; the 3 pl. are **ܫܬܐ** - U. **ܫܬܐ** - MB. **ܫܬܐ** . K. Al. Sp.

We cannot usually write **ܫܬܐ ܫܬܐ** for *I will save myself* or similar constructions, but must use **ܫܬܐ** as in § 48. Yet in Al., in the third person at any rate, such a construction is allowable. Thus

St Matt. xiv. 15 **وَجَبَّ كَسْمُ مَزْجَمَلَكْ** *let them buy themselves food* (**لَكْسَمُ** U. K.). In U. K. we may use this construction in the Imperative thus: **لَهْ وَجَهْ** *buy for thyself*; cf. **كَبْزَاكْ** *backwards*, lit. *behind himself*, § 67. The O.S. usage is the same as Al. [Note that the O.S. affixes to the Imperative are not found in N.S. The disappearance of the old past and future tenses leads to a great simplification in affixes. On the other hand N.S. has affixes for *them* where O.S. has to use the separate pronouns.]

*Examples.* **دَهْ مَكْزِيهْش** *I will save him* [in Jilu, where the variant **دَهْ مَكْزِيهْ** is used (§ 31), this will be **دَهْ مَكْزِيهْش**]; **دَهْ مَكْزِيهْش** U. **دَهْ مَكْزِيهْش** Tk. *thou savedst us*; **دَهْ مَكْزِيهْش** U. **دَهْ مَكْزِيهْش** U. *you (pl.) saved them*; **دَهْ مَكْزِيهْش** U. *he is in the habit of saying it*; **دَهْ مَكْزِيهْش** U. or **دَهْ مَكْزِيهْش** K. *sing them* (sing. imp.), **دَهْ مَكْزِيهْش** U. (**دَهْ مَكْزِيهْش** K.) *sing them* (pl.); **دَهْ مَكْزِيهْش** *heal me* Sal. = **دَهْ مَكْزِيهْش** U. or **دَهْ مَكْزِيهْش** (دَهْ for دَهْ before دَهْ); **دَهْ مَكْزِيهْش** Gaw. *I know him*, § 46.

*Note.* The affixes in this section are often added even when the object, a substantive, is also expressed. Cf. § 20 (9).

§ 50. *Preterite.* As the preterite is inverted, so that **دَهْ مَكْزِيهْش** means *he was left by me* and so *I left him*, § 32 (4), we must express the English objective pronoun by the subjective forms **دَهْ مَكْزِيهْش**: **دَهْ مَكْزِيهْش** etc., abbreviating them in exactly the same way as in the formation of the First present tense, and placing them between the participle and the دَهْ. We thus get, remembering that the fem. of **دَهْ مَكْزِيهْش** is **دَهْ مَكْزِيهْش**, the pl. **دَهْ مَكْزِيهْش**, and that the third person requires no subject-pronoun:

**دَهْ مَكْزِيهْش** *he left him*, lit. *he was left by him*.

**دَهْ مَكْزِيهْش** *he left her*, lit. *she was left by him*.

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ *he left thee* (m.).

ܫܠܝܬܐ ܕܝܬܝܐ<sup>1</sup> for ܫܠܝܬܐ ܕܝܬܝܐ *he left thee* (f.).

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ *he left me* (m.).

ܫܠܝܬܐ<sup>1</sup> (Pthakha sound) for ܫܠܝܬܐ ܕܝܬܝܐ *he left me* (f.).

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ *he left them*, K. Al. Z. Sal. J. (U. below).

ܫܠܝܬܐ ܕܝܬܝܐ (or ܫܠܝܬܐ K.) for ܫܠܝܬܐ ܕܝܬܝܐ *he left you*.

ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ Ti. Al. Sh. Ash. or } *he left us.*  
ܫܠܝܬܐ ܕܝܬܝܐ for ܫܠܝܬܐ ܕܝܬܝܐ (f. for m.) U. Tkh. }

So for *she left him* ܫܠܝܬܐ ܕܝܬܝܐ; *she left her* ܫܠܝܬܐ ܕܝܬܝܐ; and similarly for all persons and both numbers. But we cannot say ܫܠܝܬܐ ܕܝܬܝܐ for *thou hast left thyself* (§ 48), but must say ܫܠܝܬܐ ܕܝܬܝܐ lit. *thy self has been left by thee* [ܫܠܝܬܐ is feminine].

It will be noticed that for *he left the woman* we should say ܫܠܝܬܐ ܕܝܬܝܐ; for *he left the men* we should say ܫܠܝܬܐ ܕܝܬܝܐ K. etc., and this is the usual construction. But ܫܠܝܬܐ ܕܝܬܝܐ (ܫܠܝܬܐ) is also used, § 31 (4). If the object precedes the verb, we must almost always use the former construction.

In O.S. also the absolute state of the past part. is used with the pronouns, but the contractions are not the same as in N.S.; they are those given in § 32 (1). Thus ܫܠܝܬܐ: ܫܠܝܬܐ: ܫܠܝܬܐ: ܫܠܝܬܐ: ܫܠܝܬܐ etc.

In the above forms (except 2 pl.) the accent is on the syllable immediately preceding ܠ, the whole being treated as one word.

<sup>1</sup> In the village of Digalah these are frequently used for the masculine, cf. § 31 (First present tense).

There is an important variation in U.: **ḥabbiḥshu** **ḥabbiḥshu** with a strong accent (*shwiqéli*), for **ḥabbiḥshu**. This seems to be due to a false analogy, the affix form of § 11 being added on. Nöldeke (§ 104) suggests that this is **ḥabbiḥshu**, the definite state for the absolute, giving Zlama its second sound. But in U. this second sound is rare, and only occurs in a few words like **ḥabbiḥshu** *two*, **ḥabbiḥshu** *other* etc.; never in the plurals. Indeed this plural ending in most districts has the first Zlama sound. And the strong accent would point to the affix form **ḥabbiḥshu** which itself has this strong accent, § 8 (2).

Except in the third person, sing. and pl., these forms are not much used in U. in colloquial conversation.

In all districts for *he left him* we can treat **ḥabbiḥshu** as an active verb and add on pronouns: thus—**ḥabbiḥshu** **ḥabbiḥshu** esp. Al., or **ḥabbiḥshu** **ḥabbiḥshu** K.; so **ḥabbiḥshu** **ḥabbiḥshu** *he told him* K. This, though not very grammatical, is an expedient to avoid the ambiguity of **ḥabbiḥshu** meaning *he left* as well as *he left him*. In U. this is carried a step further, and we can add on **ḥabbiḥshu**, **ḥabbiḥshu** : **ḥabbiḥshu** etc. to all persons and both numbers. Thus **ḥabbiḥshu** **ḥabbiḥshu** *you (pl.) left me*. More rarely we may express the same thing with **ḥabbiḥshu**, as **ḥabbiḥshu** **ḥabbiḥshu**. This method is also much in use in Al.

### Second Conjugation.

**ḥabbiḥshu** *he healed him.*

**ḥabbiḥshu** *he healed her.*

**ḥabbiḥshu** *he healed thee (m.).*

**ḥabbiḥshu** *he healed thee (f.).*

**ḥabbiḥshu** *he healed me (m.).*

**ḥabbiḥshu** *he healed me (f.), (second Mim with Pthakha sound).*

ܐܢܬܐ ܡܬܠܬܐ ܕܗܝ	J. K. Al. Z. Sal.	} <i>he healed them.</i>
ܐܢܬܐ ܡܬܠܬܐ ܕܗܝ	U.	
ܐܢܬܐ ܡܬܠܬܐ ܕܗܝ	<i>he healed you</i> (Nun often omitted in K.).	
ܐܢܬܐ ܡܬܠܬܐ ܕܗܝ	U. Tkh.	} <i>he healed us.</i>
ܐܢܬܐ ܡܬܠܬܐ ܕܗܝ	Ti. Al. Sh. Ash.	

Verbs ܐܢܬܐ: first conjugation.

	O.S., Al. Z. K.	U.
<i>he revealed him</i>	ܐܢܬܐ ܡܬܠܬܐ <sup>1</sup>	ܐܢܬܐ ܡܬܠܬܐ
<i>he revealed her</i>	ܐܢܬܐ ܡܬܠܬܐ (O.S. ܐܢܬܐ)	ܐܢܬܐ ܡܬܠܬܐ
<i>he revealed thee m.</i>	ܐܢܬܐ ܡܬܠܬܐ <sup>1</sup>	ܐܢܬܐ ܡܬܠܬܐ
<i>he revealed thee f.</i>	ܐܢܬܐ ܡܬܠܬܐ (O.S. ܐܢܬܐ)	ܐܢܬܐ ܡܬܠܬܐ
<i>he revealed me m.</i>	ܐܢܬܐ ܡܬܠܬܐ <sup>1</sup> (O.S. ܐܢܬܐ ܡܬܠܬܐ)	ܐܢܬܐ ܡܬܠܬܐ
<i>he revealed me f.</i>	ܐܢܬܐ ܡܬܠܬܐ <sup>2</sup> (O.S. ܐܢܬܐ ܡܬܠܬܐ)	ܐܢܬܐ ܡܬܠܬܐ <sup>2</sup>
<i>he revealed them</i>	ܐܢܬܐ ܡܬܠܬܐ <sup>1</sup> (O.S. ܐܢܬܐ ܡܬܠܬܐ)	ܐܢܬܐ ܡܬܠܬܐ
<i>he revealed you</i>	ܐܢܬܐ ܡܬܠܬܐ <sup>1</sup> (or without ܐܢܬܐ)	ܐܢܬܐ ܡܬܠܬܐ
<i>he revealed us</i>	ܐܢܬܐ ܡܬܠܬܐ <sup>1</sup> or ܐܢܬܐ ܡܬܠܬܐ (O.S. ܐܢܬܐ ܡܬܠܬܐ)	ܐܢܬܐ ܡܬܠܬܐ

In the second person forms ܐܢܬܐ in Tkh.

Verbs ܐܢܬܐ: second conjugation.

ܐܢܬܐ ܡܬܠܬܐ <i>he hid him.</i>	ܐܢܬܐ ܡܬܠܬܐ K. Al. Z. (ܐܢܬܐ ܡܬܠܬܐ U.).
ܐܢܬܐ ܡܬܠܬܐ	
ܐܢܬܐ ܡܬܠܬܐ K. Al. Z. (ܐܢܬܐ ܡܬܠܬܐ U.).	ܐܢܬܐ ܡܬܠܬܐ K. Al. Z., or without ܐܢܬܐ (ܐܢܬܐ ܡܬܠܬܐ U.).
ܐܢܬܐ ܡܬܠܬܐ	

<sup>1</sup> Second Zlama sound.

<sup>2</sup> Pthakha sound.

ܡܠܟܡܐܢܝܢ K. Al. Z. (ܡܠܟܡܐܢܝܢ | ܡܠܟܡܐܢܝܢ (or ܡܠܟܡܐܢܝܢ) K.  
 U.). (ܡܠܟܡܐܢܝܢ U.).

ܡܠܟܡܐܢܝܢ Pthakha sound.

So Pthakha verbs (§ 42), e.g. ܡܠܟܡܐܢܝܢ : ܡܠܟܡܐܢܝܢ U. *he quickened me*.

And so quadriliterals, e.g. ܡܠܟܡܐܢܝܢ K. (ܡܠܟܡܐܢܝܢ U.) *he understood us*.

Verbs ܠܕ are similar: thus ܠܕܝܢܝܢ *he heard him*, ܠܕܝܢܝܢ U. ܠܕܝܢܝܢ Ti. Ash. ܠܕܝܢܝܢ Al. Z. *he heard her*, ܠܕܝܢܝܢ Tkh. or ܠܕܝܢܝܢ Ash. or ܠܕܝܢܝܢ U. *he heard thee m. etc.*

And in the second conjugation: in U. with ܐ, as ܠܕܝܢܝܢ *he assembled us*, ܠܕܝܢܝܢ ܡܠܟܡܐܢܝܢ *he assembled them*. But in K. Al. without ܐ, as ܡܠܟܡܐܢܝܢ, as ܠܕܝܢܝܢ : ܠܕܝܢܝܢ : ܠܕܝܢܝܢ : ܠܕܝܢܝܢ : ܠܕܝܢܝܢ : ܠܕܝܢܝܢ : ܠܕܝܢܝܢ : ܠܕܝܢܝܢ (Pthakha sound): ܠܕܝܢܝܢ (or ܠܕܝܢܝܢ): ܠܕܝܢܝܢ (or without ܐ, also 'ܠܕܝܢܝܢ'): ܠܕܝܢܝܢ or ܠܕܝܢܝܢ.

*Note.* (1) The indirect object may often be represented by the affixes. Thus from ܡܠܟܡܐܢܝܢ *to ask* (a question) which takes ܡܠܟܡܐܢܝܢ after it (§ 71) we have ܡܠܟܡܐܢܝܢ ܠܕܝܢܝܢ *I asked her*. So ܡܠܟܡܐܢܝܢ ܡܠܟܡܐܢܝܢ *I am giving you* (pl.).

(2) The second preterite takes affixes like the first. Thus ܡܠܟܡܐܢܝܢ ܡܠܟܡܐܢܝܢ *he nearly cut it (f.) off*.

(3) A very common Upper Tiari usage is

ܡܠܟܡܐܢܝܢ ܠܕܝܢܝܢ or ܡܠܟܡܐܢܝܢ ܠܕܝܢܝܢ *I have killed him*.

ܡܠܟܡܐܢܝܢ ܠܕܝܢܝܢ or ܡܠܟܡܐܢܝܢ ܠܕܝܢܝܢ *I have killed her*.

ܡܠܟܡܐܢܝܢ ܠܕܝܢܝܢ or ܡܠܟܡܐܢܝܢ ܠܕܝܢܝܢ *I have killed them*.

And so for all persons and both numbers, of both subject and object.

## USE OF THE TENSES.

§ 51. *Tenses derived from the present participle.*

(1) The *first present* is rarely used, as it is in O.S., as an ordinary present in a simple sentence: and when thus used in the translation of the Bible into the Urmi dialect it is an archaism; as in St Matt.

iii. 2. ܐܢܬܗ ܕܡܢܝܢܐ : ܐܢܬܗ ܕܡܢܝܢܐ *and he saith Repent.* This is not colloquial [see below (3)] except in the verb ܬܚܝܬܐ *to wish*, which is thus used, as ܬܚܝܬܐ ܕܝܘܟܐ *I wish to go* (ܕ omitted).

(2) The same with ܐܬܐ, as an ordinary past, is likewise archaic, e.g. St Matt. iii. 1 ܐܬܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ *and he preached in the wilderness of Judaea.*

(3) The *habitual present*, with ܕܐ, ܕܐ, or ܕ (see p. 82, also § 119) prefixed, or in Ti. and Ash. without prefix, is very common. Thus ܕܐ ܕܐܢܐ = *he finishes* (as a habit), but ܐܢܐ ܕܐܢܐ *he is finishing* (now). But in Al. this tense is constantly used for the second present. After a negative the prefix disappears except in Al., § 33. This tense is also frequently used as a historic present, in narration. In a few verbs it is also used as a simple present; as ܐܢܐ ܕܐܢܐ *he wishes*, ܐܢܐ ܕܐܢܐ *he knows*, ܐܢܐ ܕܐܢܐ *he can*. Cf. ܐܢܐ ܕܐܢܐ or ܐܢܐ ܕܐܢܐ *it may be = perhaps*.

(4) With ܐܬܐ this tense becomes a habitual imperfect: as ܐܬܐ ܕܐܢܐ *I used to go*.

(5) The *future* (with ܕܐ U. K. or ܕܐ Al. K. [esp. before ܐ, ܐ] or ܐ Al. Z. Sal. or ܐ [before ܐ, ܐ] Ash. or without prefix in Ash. and often Ti. Z. and more rarely elsewhere; the negative without prefix except in Al. where ܐ is used as ܐܢܐ ܕܐܢܐ *I will not kill*, and except sometimes in U. and Ti. where we have ܐܢܐ ܕܐܢܐ) cor-



responds to a common usage in later ecclesiastical Syriac, where the present participle replaces the old future, as **ܕܠܐ ܗܘܝܢܐ ܕܡܫܝܚܐ** *we will not deny Christ* (Martyrs' Anthem, Tues. even.) = **ܕܠܐ ܗܘܝܢܐ** N.S. or **ܕܠܐ ܗܘܝܢܐ** Al. Cf. below (10). So Rev. xvii. 7 etc. O.S.

**ܕܐܝܬܐ** is not prefixed to questions of the form **ܕܐܝܬܐ ܕܐܝܬܐ** *shall I go?* i.e. *do you wish me to go?* **ܕܐܝܬܐ ܕܐܝܬܐ** *shall I get up?* Another future may (more rarely) be formed by **ܕܐܝܬܐ ܕܐܝܬܐ** U. K. or **ܕܐܝܬܐ ܕܐܝܬܐ** Al. *to be about* (lit. *ready*), as **ܕܐܝܬܐ ܕܐܝܬܐ** (or **ܕܐܝܬܐ**) *he is about to come*.

(6) The same with **ܕܐܝܬܐ** is a conditional, or is the equivalent to the future in *oratio obliqua*, as ... **ܕܐܝܬܐ ܕܐܝܬܐ** *he would come if...* (§ 60), **ܕܐܝܬܐ ܕܐܝܬܐ** *he said he would come*, but see § 66.

(7) The form of the preterite with **ܕܐܝܬܐ**, as **ܕܐܝܬܐ** *he finished* (for variations see p. 82) is much used in Al., rarely elsewhere except with objective affixes (and then not very often, see § 50), and never in Ti. Ash. With a negative the prefix is retained.

[*Note.* The prefixes **ܕܐܝܬܐ** : **ܕܐܝܬܐ** : **ܕܐܝܬܐ** etc. are not necessarily repeated when two verbs are joined by **ܐܝܬܐ** : as **ܕܐܝܬܐ ܕܐܝܬܐ** *they will come and go*. But we may say **ܕܐܝܬܐ ܕܐܝܬܐ** here.]

(8) The First present is constantly used in relative and subjoined clauses where no time is expressed, after certain conjunctions, or after such verbs as **ܕܐܝܬܐ** *to wish*, **ܕܐܝܬܐ** (**ܕܐܝܬܐ**) *to command*, **ܕܐܝܬܐ** *can*, **ܕܐܝܬܐ** *must*, **ܕܐܝܬܐ** *must*, **ܕܐܝܬܐ** *ought*; **ܕ** being usually prefixed, but often omitted after **ܕܐܝܬܐ** : **ܕܐܝܬܐ** : **ܕܐܝܬܐ** and always after **ܕܐܝܬܐ** *if*. Thus **ܕܐܝܬܐ ܕܐܝܬܐ** *he can come*, **ܕܐܝܬܐ ܕܐܝܬܐ** *he must*

come, ܕܢܐܝܢ ܕܢܐܝܢ *id.*, ܕܢܐܝܢ ܕܢܐܝܢ *when I see him*, ܕܢܐܝܢ ܕܢܐܝܢ *if you please* (sing.), ܕܢܐܝܢ ܕܢܐܝܢ (ܕܢܐܝܢ K.) *bid him come*, ܕܢܐܝܢ ܕܢܐܝܢ *everyone who reads*. Rarely this construction is used with ܕܢܐܝܢ *to begin*, see § 57. This tense has not a potential force; for *I may go*, see § 29 (20).

In O.S. we have the same usage. Thus: ܕܢܐܝܢ ܕܢܐܝܢ *when thy justice judges us*, ܕܢܐܝܢ ܕܢܐܝܢ ܕܢܐܝܢ *in the day when thy Majesty shines forth*.

(9) In these cases if a past precedes, ܕܢܐܝܢ must ordinarily be added, especially in U. where the sequence of tenses is more closely followed than elsewhere; as ܕܢܐܝܢ ܕܢܐܝܢ ܕܢܐܝܢ *he could come*, ܕܢܐܝܢ ܕܢܐܝܢ ܕܢܐܝܢ *he bade him come*. But in Al. it is very often omitted; as ܕܢܐܝܢ ܕܢܐܝܢ ܕܢܐܝܢ.... ܕܢܐܝܢ ܕܢܐܝܢ *they beckoned to their companions to come and help them*, St Luke v. 7 [ܕܢܐܝܢ ܕܢܐܝܢ ܕܢܐܝܢ ܕܢܐܝܢ ܕܢܐܝܢ... ܕܢܐܝܢ ܕܢܐܝܢ U.], and so sometimes in K.

(10) This present is used for an imperative of the first and third person, as ܕܢܐܝܢ *let him come*. This is common in O.S. though the old future is the usual substitute for these persons of the imperative, the imperative itself having only the second person. Thus in the service books we have constantly such rubrical directions as ܕܢܐܝܢ *let him say* (N.S. ܕܢܐܝܢ): ܕܢܐܝܢ *let them answer* (N.S. ܕܢܐܝܢ U. ܕܢܐܝܢ K. ܕܢܐܝܢ Al.), ܕܢܐܝܢ *let him make the sign of the cross* and so on. In N.S. ܕܢܐܝܢ (lit. *suffer*, imp. of O.S. ܕܢܐܝܢ) [or without ܕܢܐܝܢ] or ܕܢܐܝܢ ܕܢܐܝܢ (ܕܢܐܝܢ Al.), which are not changed even if more than one person is addressed, are often prefixed, as ܕܢܐܝܢ ܕܢܐܝܢ (or ܕܢܐܝܢ ܕܢܐܝܢ) *let him come*. So we have sometimes ܕܢܐܝܢ *come* in Al., see ܕܢܐܝܢ § 46. This tense is also

used in the second person to denote a prohibition (= O.S. **ك** with the future) and also to denote a positive command weakly or politely expressed, as **شَهِ اَنْ تَقْرَأَ** *pray tell it*. For the difference between **ك** and **كَل** see § 59.

(11) This tense is used with **د** **اَنْ تَقْرَأَ** U. *would that* = **د** **اَنْ تَقْرَأَ** U. K. or **د** **اَنْ تَقْرَأَ** Tkh. or **د** **اَنْ تَقْرَأَ** Ti. (hard Kap) or **د** **اَنْ تَقْرَأَ** Al. (O.S. **ك** or **كَل**); as (a) **د** **اَنْ تَقْرَأَ** **اَنْ تَقْرَأَ** *would that he would come*; (b) **د** **اَنْ تَقْرَأَ** **اَنْ تَقْرَأَ** *would that he had come*.

(12) For its use in protasis and apodosis see § 60; for the rendering of the English participle see § 58.

§ 52. *Second present*. This denotes an act going on at the present time, as **اَنَا اَتَمِّمُ** *I am finishing*; but it may be a single and not a continuous act, as **اَنَا اَقُولُ** *I say*. In some verbs a present act denotes also a habit, as **اَنَا اَسْكُنُ** *he dwells*. Occasionally this tense denotes a future, as **اَنَا اَتَقَدِّمُ** *I am coming*, i.e. not only *I am on my way* but *I will come*. This tense is not much used in Al. where the habitual present replaces it, § 51 (3).

It is frequently used where the English has *will* = *is willing*; as **اَنَا اَسْلَمُ** *he will not go* (is not willing to go); so **اَنَا اَسْلَمُ** *he will not sell* (lit. *give*) [it] for two grans.

§ 53. *The imperfect* denotes (a) an act formerly in progress, (b) a former wish or intention; but not a habit. Thus **اَنَا كُنْتُ اَتَقَدِّمُ** *I was in the act of going* or *I was just about to start*: but not *I used to go* (**اَنَا كُنْتُ اَتَقَدِّمُ**).

§ 54. *The preterite* properly denotes an action done at a particular past time. But it is frequently used loosely for a perfect or pluperfect; as **اَنَا اَتَقَدِّمُ** *you have come in peace* (are welcome),

ܐܬܝܬܐ ܕܢܝܢܐ ܕܢܝܢܐ *after he had come*. So often in dependent sentences.

It is used prospectively for an immediate future. A man seeing another at a distance about to arrive will say ܐܬܝܬܐ ܕܢܝܢܐ *he has come*, i.e. *he is coming, he is in sight*. So the Turkish preterite *galdi* is used, cf. Modern Greek *ἔφθασε*. A sick man, or one in peril, says ܡܕܝܐ ܕܡܕܝܐ *I am dying*. [With this compare the habit a servant has of saying ܡܕܝܐ ܕܡܕܝܐ *it is ready*, when anything is ordered, meaning that he will set about getting it ready.] When a man asks for information and understands the answer, he says ܕܒܝܕ ܕܒܝܕ *I knew = I comprehend*.

The preterite very frequently denotes pure hypothesis, § 62.

§ 55. *The perfect* is not so much used in U. as the preterite which often replaces it (§ 54). It is used both actively and passively; thus ܐܬܝܬܐ ܕܢܝܢܐ = *he has revealed or it is revealed*. In K. it is very common as rendering the passive.

In several cases the perfect denotes a present result. Thus: ܐܬܝܬܐ ܕܢܝܢܐ *he has come to a standstill = he is standing*, ܐܬܝܬܐ ܕܡܕܝܐ *he has laid himself down = he is in bed* [ܐܬܝܬܐ ܕܡܕܝܐ = *he is getting into bed*]. Similarly we have ܐܬܝܬܐ ܕܡܕܝܐ *he is hungry*, ܐܬܝܬܐ ܕܡܕܝܐ *he is thirsty*, ܐܬܝܬܐ ܕܡܕܝܐ *he is asleep*, ܐܬܝܬܐ ܕܡܕܝܐ *he is fasting*, ܐܬܝܬܐ ܕܡܕܝܐ *he is sorry*, ܐܬܝܬܐ ܕܡܕܝܐ *he remains*<sup>1</sup>, ܐܬܝܬܐ ܕܡܕܝܐ *he is tired*, ܐܬܝܬܐ ܕܡܕܝܐ *Ti. he is perspiring* [elsewhere the second present], ܐܬܝܬܐ ܕܡܕܝܐ *he is riding* U. only (see § 46), ܐܬܝܬܐ ܕܡܕܝܐ or ܐܬܝܬܐ ܕܡܕܝܐ *he is silent*. We see the same thing in many cases where the past participles have become simple adjectives: as ܐܬܝܬܐ ܕܡܕܝܐ *it is sweet*, from ܡܕܝܐ *to be or become sweet*. We may compare the Greek perfects *ἐγρήγορα, οἶδα, ὤλωλα*, etc.

<sup>1</sup> So ܐܬܝܬܐ ܕܡܕܝܐ *the remainder* (also ܐܬܝܬܐ ܕܡܕܝܐ as O.S.).

§ 56. *The pluperfect* denotes an action finished at some past time, but it is often replaced by the preterite, § 54.

As the perfect often denotes a present result, the pluperfect denotes a past result, as **دَمَجَّ سَمَ** *he had laid himself down* = *he was in bed*. The **سَمَ** is sometimes omitted in a subjoined clause, as **دَجَلَتِ لَب يَبُوسَ** U. *I saw them standing* [not very common colloquially] § 58 (1); cf. O.S. **سَمَ كَفَضَ دَوَجِبَ** and *I saw heaven opened*, Rev. xix. 11.

§ 57. *Verbal noun.*

(1) This does not usually represent the English infinitive after *can*, *must*, *command* and the like, see § 51 (8); but occasionally it does so, and after **مَدَّ** *to begin*, **دَدَّ دَبَّ** *to begin* (lit. *pour hand*), it is almost always so used, usually with **د**, more rarely with **ت**; as **دَدَّ دَبَّ لَب دَمَدَّ** *I began to say* (or **دَمَدَّ**). But in Al. we have the other construction here: thus St Luke iii. 23 **دَدَّ دَبَّ** [دَمَدَّ] *he began to be*. So very rarely in U.

(2) With **فَوَّجَ** *to increase*, it is employed as the equivalent of the O.S. construction with **دَمَدَّ:—دَمَدَّ دَبَّ** *he revealed yet again*. But this is not colloquial.

(3) It is used simply as a substantive, § 76 (1). In this case it may govern an object directly, [which often precedes it, especially if it is of the first conjugation]; or more rarely, as any other substantive, with **د**; thus **دَدَّ دَبَّ دَمَدَّ دَبَّ** *dinner time* (*time of eating bread*). It would be possible to say **دَمَدَّ دَبَّ دَمَدَّ** (or **دَمَدَّ دَبَّ دَمَدَّ**), especially in Al., but in U. K. **دَمَدَّ** would naturally be substituted, § 76 (3). So **دَدَّ دَبَّ دَمَدَّ دَبَّ** *he stopped having the children killed* (or **دَمَدَّ دَبَّ**). Instead of the verbal noun we have a finite verb in the following:—**دَمَدَّ دَبَّ** *instead of those men going*. In **د** verbs the form **دَمَدَّ**



construction' as in § 16. Even in O.S. the participial use of the present participle not 'in construction' is not very common; though we have **ܐܝܬܝܢ ܕܥܬܝܬܝܢ ܕܥܬܝܢ** *that thou mayest be seeing*, Rev. iii. 18, N.S. **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ**; so **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *thus be ye doing*, 1 Cor. xi. 25 = **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** N.S. The English present participle, standing absolutely, is rendered either (a) by a conjunction or relative and finite verb, as **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *when he sees him coming*, St John x. 12 (O.S. similar); or (b) by the verbal noun as in § 57 (4). We must however distinguish the English noun of action and participle which are of the same form; thus *he saw me coming* (part.) **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ**; but *he saw my coming* (noun) **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ**. But in the case of an intransitive verb we may use the past participle, though only in the following construction: **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *I saw her standing* (or **ܐܝܬܝܢ ܕܥܬܝܢ**).

(2) *Past participle, active.* This is rendered by a separate clause, as *having seen the affair, he told me* = **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ ܐܝܬܝܢ ܕܥܬܝܢ**. And very rarely with a transitive verb past part. **ܐܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ** *I saw them having taken (loaded with) burdens.*

(3) *Past participle, passive.* This is rendered by the past participle in Syriac. The particles of § 57 (4) may be prefixed.

§ 59. *The Imperative* has only the second person, and the other persons are expressed by the first present; the second person is also thus expressed when a prohibition, or a weak or polite positive command is intended, § 51 (10). A prohibition, 2 pers., may be also expressed by the imperative with **ܕܐ**, unlike O.S. This denotes the prohibition of a single action, while the first present with **ܕܐ** denotes that of a continued action. Thus a man seeing a boy running would shout to him **ܕܐ ܕܐ** *do not stop*; but sending a boy on a message in haste he would say **ܕܐ ܕܐ**. But this is not a hard and fast rule.





may be expressed in four ways. Thus, *when the sun has set* (= *shall have set*) = **ܠܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ ܕܝܬܝܢ** or **ܕܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ** (loosely) or **ܕܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ**. A very common method, however, of rendering this is to replace the temporal clause by another; thus, **ܕܝܬܝܢ ܕܝܫܬܝܬ ܫܡܫܐ : ܕܝܬܝܢ ܕܝܬܝܢ** *let the sun set, then I will go*. After **ܕܝܬܝܢ** there is often an aposiopesis; as **ܕܝܬܝܢ : ܕܝܬܝܢ—ܕܝܬܝܢ** *When will you go?—I shall go when he comes*. With this we may compare the method of expressing *the day after to-morrow* and *the day before yesterday*. The translation of both is **ܕܝܬܝܢ ܕܝܬܝܢ** K. or **ܕܝܬܝܢ ܕܝܬܝܢ** U., lit. *the other day*. But a Syrian will generally be more exact, and say **ܕܝܬܝܢ ܕܝܬܝܢ : ܕܝܬܝܢ ܕܝܬܝܢ** U. [= **ܕܝܬܝܢ ܕܝܬܝܢ** K.], which stands both for *not to-morrow but the next day*, and *not yesterday but the day before* (§ 67). So for *Monday week* we generally have **ܕܝܬܝܢ ܕܝܬܝܢ : ܕܝܬܝܢ ܕܝܬܝܢ** U. [K. similar] = *not this, but the other Monday*.

In Al. a temporal clause is sometimes replaced by the verbal noun, thus **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** lit. *now they without blessing* = *before they were married*, St Matt. i. 18. This would not be possible in U.; they would usually say **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** but they might say **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** lit. *as yet they not blessed* [all ܕ].

The preterite is used in a temporal clause if there is uncertainty, as **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** *after I have come* (if ever I do come) *I shall see him*. This is equivalent to **ܕܝܬܝܢ ܕܝܬܝܢ**, § 60. So also if no particular time is referred to and a general case or hypothesis is intended.

An English temporal clause is often rendered by the noun of action, as **ܕܝܬܝܢ ܕܝܬܝܢ** *when I returned, return, was returning*, **ܕܝܬܝܢ ܕܝܬܝܢ** *after I have (had) returned*, **ܕܝܬܝܢ ܕܝܬܝܢ** *till I come (came)*. The

noun of action is thus more used than the English noun. But the finite verb might readily be used in Syriac in these cases.

*When* is replaced by a periphrasis in cases such as the following:

**ከፊት ሲሆን** ከፊት ሲሆን እንደነበር *as when you were here, lit. as that time that you were here.*

§ 62. *Absolute hypothetical clauses.*

(1) The preterite is much used to express a possibility where no protasis is attached, as **بَلَدًا دَمِيئًا لَبَّ** *perhaps I might die* (or without **د**). **يَا زَوْكِي لِيَذْفَقَنَّ حَبْسًا : يَجْلِسَ زَيْدٌ لِي** *I will go and visit him in case by chance he has come.*

(2) The conditional is used as in English where *would* = *were about to*. **יֵלֵךְ כִּי יִהְיֶה זֶה** as if he were about to go (would go).

(3) The preterite is also used to denote pure hypothesis in the following : **ܐܬܝܢ ܕܠܥܡܪܐ ܕܚܝܒܐ ܕܢܗܝܐ ܕܢܗܝܐ** : **ܐܬܝܢ ܕܠܥܡܪܐ ܕܚܝܒܐ ܕܢܗܝܐ ܕܢܗܝܐ** *It is better that thou shouldest not have vowed than that thou shouldest vow and not pay*, cf. Eccles. v. 5.

§ 63. *Impersonal verbs.*

(1) These are generally in the feminine, but sometimes, especially in Al., in the masculine. [The O.S. rule is similar.] Thus **ܕܡܝܬܐ ܕܡܝܬܐ** and **ܕܡܝܬܐ ܕܡܝܬܐ** both express *as it is written*. So **ܕܡܝܬܐ** and **ܕܡܝܬܐ** both express the abstract idea of *evil* (subst.), though the latter is more common. It is interesting to note that the East Syrians take the **ܕܡܝܬܐ** of the Lord's prayer personally as *the Evil one*, and paraphrase it frequently in their service-books *the Evil one and his hosts* **ܕܡܝܬܐ ܕܡܝܬܐ**.

Examples of masculines: **فَعِمْتُ** **كَب**, the preterite, *it is finished by me = I finished*, **اَلْكَبُ** **لِي** **فُكِبْتُ** (or **فُكِبْتُ**) *it lost on me = I have*

lost my head (also fem.), ܕܒܝ ܠܡܝܢ may it be pleasant to you, see § 75 and ܕܒܝ § 46.

Examples of feminines: ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ In him I am well pleased, lit. in him it pleased me, St Matt. iii. 17. So ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ if you please, ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ bravo! § 73.

(2) Some verbs which in English are impersonal may take a subject in Syriac. Thus ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ or simply ܕܝܗܝܬܝܢ it rains. So we have ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ it snows; ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ it hails, ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ it blows, ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ (K. ܕܝܗܝܬܝܢ) it thunders, ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ it lightens, ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ (or ܕܝܗܝܬܝܢ) it rains, lit. the world is raining, ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ it is stormy.

(3) ܕܝܗܝܬܝܢ (Turk.) must, generally stands without ܕܝܗܝܬܝܢ, ܕܝܗܝܬܝܢ (Arab.) must and ܕܝܗܝܬܝܢ (Arab.) ought, generally with it. They are thus conjugated:—ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ I must go, ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ id. In Al. we have ܕܝܗܝܬܝܢ = ܕܝܗܝܬܝܢ. After ܕܝܗܝܬܝܢ we may insert a pronoun, as ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ U. (ܕܝܗܝܬܝܢ K. Al.) you ought. These words may be used with a negative, especially ܕܝܗܝܬܝܢ, as ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ it is not necessary; this must be distinguished from ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ he was not obliged, which is a personal verb; the latter implies that nothing was lacking. ܕܝܗܝܬܝܢ and ܕܝܗܝܬܝܢ may be used as simple adjectives and may occasionally take the first plural. ܕܝܗܝܬܝܢ ܕܝܗܝܬܝܢ they are not necessary (or ܕܝܗܝܬܝܢ: or the singular of either). For the lengthening of the vowel in the plural see § 18 (xiii). For ܕܝܗܝܬܝܢ with affixes see § 20 (7). ܕܝܗܝܬܝܢ implies moral obligation; and if this is not the idea of ought we must render by ܕܝܗܝܬܝܢ or ܕܝܗܝܬܝܢ.

Thus ܕܟܬܝܕ ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ they ought to be here, i.e. I should have expected it. Also in referring to a past event they often are used for ܕܫܝܐ, as ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ you ought to have gone. ܕܫܝܐ is used both in U. and K.: ܕܫܝܐ in U. only.

(4) For *it is I* and the like see § 29 (19); for ܕܫܝܐ, ܕܫܝܐ, § 29 (11).

(5) We may notice ܕܫܝܐ ܕܫܝܐ *it may be = perhaps* [or *it is possible* which is also rendered by ܕܫܝܐ ܕܫܝܐ § 29 (10)] and ܕܫܝܐ ܕܫܝܐ *it may happen = perhaps*; the ܕܫܝܐ is usually dropped, even in K. If this is used as a verb in U. it is ܕܫܝܐ ܕܫܝܐ; in K. ܕܫܝܐ ܕܫܝܐ, see §§ 36, 87 c.

(6) In Al. and sometimes K. ܕܫܝܐ is used impersonally for ܕܫܝܐ *to wish*, which in Al. usually = *to love*. Thus ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ I wished. Also *to be pleased*; as ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ Al. *if it pleases him* (God) *in him* (Christ) = *if he will have him*, St Matt. xxvii. 43; ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ Al. *In thee I am* (lit. *was*) *well pleased*, St Luke iii. 22.

(7) ܕܫܝܐ ܕܫܝܐ or ܕܫܝܐ ܕܫܝܐ = *far be it from me*, usually followed by ܕ and the first present. Thus ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ O.S. = ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ N.S. *far be it from us to deny*. Also standing by itself ܕܫܝܐ ܕܫܝܐ or ܕܫܝܐ ܕܫܝܐ = *God forbid!*

(8) For ܕܫܝܐ ܕܫܝܐ *it is warm* (lit. *warmth*) and the like, see § 16 f. ܕܫܝܐ ܕܫܝܐ would not be impersonal, but would refer to some particular thing, as e.g. water, being cold.

(9) ܕܫܝܐ before its subject has a quasi-impersonal use in the following: ܕܫܝܐ ܕܫܝܐ ܕܫܝܐ he had the heart (or intention) to =

מִהֶם; so הָיוּ לָהֶם מִלֵּשׁׁנָה they had word, מִהֶם מִלֵּשׁׁנָה  
 ? לָהֶם מִלֵּשׁׁנָה what has come over him?

§ 64. *The direct object of the verb.*

(1) This is generally expressed by the simple substantive, but **ל** may be inserted, especially if the object precede the verb, § 74; or in U. **לָהּ**; as **לָהּ מַכָּה מִיָּדוֹ** (also **מַכָּה לָהּ** U.) *whom did he strike?* If the object is a pronoun the affixes with **ל** or **לָהּ** must be used; but **ל** with a pronominal affix cannot ordinarily stand in U. K. apart from its verb, and in this case **לָהּ**, **לָהֶם** etc. must be used. For exceptions in particular cases see §§ 10, 50 and § 70 (3).

(2) Many verbs take two objects without prepositions; as **עָשָׂה** to make, **מָלֵא** to fill (of the thing filled, and that with which it is filled, but the latter may also be expressed by prefixing **בְּ**), **זָרַע** to sow (of the place sown and the seed). So some causatives whose originals are transitive, as **לָבַשׁ** to clothe (a person with a dress), **לָמַד** to teach, **לְמַדְתִּי** to teach. **שָׁאַל** to ask, does not take two direct objects, but **בְּ** is placed before the person asked, § 71.

(3) A second noun is often placed in apposition to the object; as **נָתַן לָהֶם אֶת הַתּוֹמָן כְּעֵלְמָה** he gave a tuman as a debt = he lent a tuman. So **לָקַח ... כְּעֵלְמָה** to borrow (take as a debt), **נָתַן כְּעֵלְמָה** to give as a present etc.; **לָקַח הַיְּלָדִים חַבְלֵי בְּמִצְרַיִם** he led the children of Israel captive, **הָדַרְסוּ סֵפֶר חֲדָשׁ** print the book. So many of the idioms in § 75. For the passive also we have: **הָיוּ מְסֻמָּדִים** we were sealed. **הָיוּ מְסֻמָּדִים** the money was lent.

(4) For the passives of causatives cf. § 45 a. Thus **הָיוּ מְסֻמָּדִים** = to be caused to be killed, not to be caused to kill.

(5) The English direct object sometimes becomes indirect in Syriac and *vice versa*, see § 71; § 50, note 1.

(6) The verbs **ܡܠܝܬܐ** *to pray*, **ܡܠܝܬܐ** *to lie*, frequently take cognate accusatives, as **ܡܠܝܬܐ ܕܥܠܡܐ** *he prayed*, **ܡܠܝܬܐ ܕܡܝܬܐ** *he is lying*.

(7) A singular object is sometimes used for a plural one as in the following:—**ܕܡܝܬܐ ܕܥܠܡܐ** *they bowed their heads (the head)*, (but **ܕܡܝܬܐ** might be used here); **ܕܡܝܬܐ ܕܥܠܡܐ** *they will give up my cause (cast hand from me, § 75)*.

(8) The object of a noun of action in **ܕܡܝܬܐ** may be often expressed by **ܕ** as well as **ܕ**; as **ܡܠܝܬܐ ܕܡܝܬܐ** *the worship of a creature*, where **ܕ** might cause confusion and give the sense *a creature's worship*. So **ܡܠܝܬܐ ܕܡܝܬܐ** *the worship of thee*; or without **ܕ**, **ܡܠܝܬܐ ܕܡܝܬܐ** *giving thee worship*. But **ܡܠܝܬܐ ܕܡܝܬܐ** *the end of the affair*.

(9) When the object is expressed pleonastically by a pronoun as well as by a noun, **ܕ** cannot be prefixed to the latter as in O.S. Thus **ܡܠܝܬܐ ܕܡܝܬܐ** *teach the men* (not **ܡܠܝܬܐ ܕܡܝܬܐ**). But we can say simply **ܡܠܝܬܐ ܕܡܝܬܐ**. The first is the commoner method.

#### § 65. Agreement.

(1) In general verbs agree with their subjects in person, gender and number; but nouns of multitude, as **ܡܝܬܐ** *a crowd*, may take either a singular or plural verb.

(2) Two or more nouns coupled by **ܐܘܪ** *and*, always, and by **ܐܘܪ** *or*, generally, take a plural verb.

(3) When the genders differ the masculine verb is used.

(4) When the persons differ the first is preferred to the second and the third, and the second to the third.

(5) When the numbers differ the plural is used, as *you and the women have come* =  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$ .

(6) *Agreement of pronouns with one another in person.* Here N.S. differs from O.S. in which the third person often refers to the second; in N.S. the same person is used throughout. Thus  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  O.S. =  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  N.S. *thou helper of thy saints*;  $\text{ሰላሳ ስድስት ስጋዎች}$  or  $\text{ሰላሳ ስድስት ስጋዎች}$  O.S. =  $\text{ሰላሳ ስድስት ስጋዎች}$  N.S. (also in O.S.  $\text{ሰላሳ ስድስት ስጋዎች}$ ) *thou art*;  $\text{ሰላሳ ስድስት ስጋዎች}$  O.S. =  $\text{ሰላሳ ስድስት ስጋዎች}$  N.S. *I am*;  $\text{ሰላሳ ስድስት ስጋዎች}$  O.S. =  $\text{ሰላሳ ስድስት ስጋዎች}$  N.S. *ye are*.

(7) The verb agrees with the interrogative pronoun in a case like  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  *which of you came?*

#### § 66. Oratio obliqua.

(1) This may be used in N.S., and if so the sequence of tenses must usually be observed, especially in U., § 51 (9):  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  *he says he has come*,  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  *he said he had come*.

(2) More frequently oratio recta is substituted. Thus  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  *he said, I will come*. So in O.S. In indirect questions oratio obliqua is more common.  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  *he asked if they would come* is more usual than  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  *he asked: Will you come?*

(3) The use of  $\text{ሰላሳ ስድስት ስጋዎች}$  *there*,  $\text{ሰላሳ ስድስት ስጋዎች}$  *here* etc., is in these cases often very confusing. Thus  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  *he said: I will go there* = *he said he would come here*.

(4) Before the oratio recta  $\text{ሰላሳ ስድስት ስጋዎች}$  is often inserted: as, *I said ye are gods* =  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$  St John x. 34. The same thing is common in O.S.  $\text{ሰላሳ ስድስት ስጋዎች ስጋዎች ስጋዎች ስጋዎች}$ .

## ADVERBS.

## ܒܠܝܬܐ

§ 67. [The following list includes several adverbial expressions which cannot strictly be called adverbs.]

ܒܠܝܬܐ U. *now*, or ܒܠܝܬܐܝܬܐ Ti. MB. or ܒܠܝܬܐܝܬܐ MB. or ܒܠܝܬܐ U. (oxytone), or ܒܠܝܬܐ U. or ܒܠܝܬܐ K. or ܒܠܝܬܐܝܬܐ Al. or ܒܠܝܬܐܝܬܐܝܬܐ K. (= ܒܠܝܬܐܝܬܐ, § 12, = ܒܠܝܬܐܝܬܐ) or ܒܠܝܬܐ K. (= ܒܠܝܬܐ? Nöld.) or ܒܠܝܬܐܝܬܐ Al. or ܒܠܝܬܐܝܬܐܝܬܐ Al. (= ܒܠܝܬܐ). So ܒܠܝܬܐܝܬܐܝܬܐ *so far*, ܒܠܝܬܐܝܬܐܝܬܐܝܬܐ *ago, already*.

ܒܠܝܬܐܝܬܐ *to-day* U. K. Z. or ܒܠܝܬܐܝܬܐܝܬܐ Gaw. Sal. or ܒܠܝܬܐܝܬܐܝܬܐܝܬܐ (ܒܠܝܬܐܝܬܐܝܬܐ, f. for m.) or ܒܠܝܬܐܝܬܐܝܬܐ Tkh. = O.S. ܒܠܝܬܐܝܬܐ.

ܒܠܝܬܐܝܬܐ U. *to-night* (ܒ = ܐ) or ܒܠܝܬܐܝܬܐ K. (= ܒܠܝܬܐܝܬܐ) or ܒܠܝܬܐܝܬܐܝܬܐ or ܒܠܝܬܐܝܬܐܝܬܐ. In N.S. ܒܠܝܬܐܝܬܐ is fem., see § 17. In Z. ܒܠܝܬܐܝܬܐ, ܒܠܝܬܐܝܬܐ being used absolutely for ܒܠܝܬܐܝܬܐ.

ܒܠܝܬܐܝܬܐܝܬܐ U. *this time, now*, or ܒܠܝܬܐܝܬܐܝܬܐ K. or ܒܠܝܬܐܝܬܐܝܬܐܝܬܐ U. or ܒܠܝܬܐܝܬܐܝܬܐܝܬܐ Ti. or ܒܠܝܬܐܝܬܐܝܬܐܝܬܐ K. (= ܒܠܝܬܐܝܬܐ + ܒܠܝܬܐ, § 28. 2).

ܒܠܝܬܐܝܬܐܝܬܐ U. *so, so much, so many* (considered rather colloquial), thus, ܒܠܝܬܐܝܬܐܝܬܐܝܬܐܝܬܐܝܬܐ *so great that*. In K. ܒܠܝܬܐܝܬܐܝܬܐܝܬܐ (see ܒܠܝܬܐܝܬܐ) or ܒܠܝܬܐܝܬܐܝܬܐܝܬܐ Kurd. (not ܒܠܝܬܐܝܬܐܝܬܐ as Stod. Nöld.?).

ܒܠܝܬܐܝܬܐܝܬܐ or 'ܐܝܬܐ U. *topsy-turvy* (rare); also *endways*, = ܒܠܝܬܐܝܬܐܝܬܐ.

ܐܠܝܬܐ, *also, even*: or ܐܠܝܬܐ K. as O.S., in Al. ܐܠܝܬܐ (see below); hence ܐܠܝܬܐܝܬܐ K. or usually ܐܠܝܬܐܝܬܐ *not one* [in U. ܐܠܝܬܐܝܬܐܝܬܐ]. ܐܠܝܬܐܝܬܐ U. ܐܠܝܬܐ K. *not even*.



ٲٲٲ U. *only*, or ٲٲٲٲ Sal. or ٲٲٲ Sal. Baz Al. In Al. ٲٲ is used, coming after the word qualified.

ٲٲ at last, Z.

ٲٲٲ U. ٲٲٲ K. as O.S. *again, after this*. In Z. ٲٲ (khîn) and ٲٲٲ = *then*. See § 21 (3).

ٲٲ or ٲٲ or ٲٲ (as O.S.) *finally*.

ٲٲ U. K. Z. as O.S. *where*, or ٲٲ Q. Sal. Gaw. and U. sometimes (first Zlama). When followed by ٲٲ, ٲٲ, ٲٲ, or ٲٲ it is often shortened to ٲ as ٲ ٲ *where is he?* (also in a dependent clause). Also with ٲ (ٲٲ etc.) = *whither*, with ٲ = *whence or which way*.

ٲٲ usually, mostly, on the whole.

ٲٲ when? or ٲٲ Ti. (O.S. ٲٲ), or ٲٲ, or ٲٲ U. or ٲٲ K. or ٲٲ K. So ٲٲ how long?

ٲٲ U. K. *then* = *εἶτα*. In O.S. ٲٲ and so rarely K., according to the rule by which Greek  $\tau =$  ٲ, while  $\theta =$  ٲ.

ٲٲ K. Q. *here*, or Sal. ٲٲ, or ٲٲ Tk. (in U. ٲٲ see p. 164) = O.S. ٲٲ or usually ٲٲ. So Chald. ٲٲ.

ٲٲ U. *especially*, Arab. Pers. (proparoxytone), or ٲٲ U.: ٲٲ K.

ٲٲ U. (accented on first and last) *immediately*, Turk. Pers. (= *hand over hand*) = ٲٲ K. as O.S. or ٲٲ K.; also ٲٲ U. Pers. (lit. *in the hour*); or ٲٲ MB. or ٲٲ Tk. or ٲٲ Ti. or ٲٲ Al. Arab.; or ٲٲ.

ܠܝܠܝܬܐ U. *down*, or ܠܝܠܝܬܐ Sal. or ܠܝܠܝܬܐ Al. (O.S. ܠܝܠܝܬܐ). Also ܠܝܠܝܬܐ, whether motion downwards is meant or not, and ܠܝܠܝܬܐ. So ܠܝܠܝܬܐ *from beneath* (all ܠ).

ܠܝܠܝܬܐ U. *only just, scarcely*, Turk. Kurd. In K. ܠܝܠܝܬܐ or ܠܝܠܝܬܐ.

ܠܝܠܝܬܐ ܠܝܠܝܬܐ *hereabouts*.

ܠܝܠܝܬܐ ܠܝܠܝܬܐ *doubtless*, Pers. Also ܠܝܠܝܬܐ (hard Kap).

ܠܝܠܝܬܐ ܠܝܠܝܬܐ *thereabouts*.

ܠܝܠܝܬܐ U. or ܠܝܠܝܬܐ K. MB. Gaw. Al. Z. *more*, Pers.; sign of the comparative; occasionally used to qualify verbs: as ܠܝܠܝܬܐ ܠܝܠܝܬܐ *love will increase more*. But in this case it would be more usual to use ܠܝܠܝܬܐ ܠܝܠܝܬܐ, p. 161.

ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. Q. *therefore*, or ܠܝܠܝܬܐ ܠܝܠܝܬܐ or ܠܝܠܝܬܐ ܠܝܠܝܬܐ or ܠܝܠܝܬܐ U. K. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. K. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ Sal. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ Sal. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U. or ܠܝܠܝܬܐ ܠܝܠܝܬܐ U.; or ܠܝܠܝܬܐ K. or ܠܝܠܝܬܐ Ti. or ܠܝܠܝܬܐ K. See ܠܝܠܝܬܐ p. 160, and for the prepositions § 68.

ܠܝܠܝܬܐ K. *the year before last* (perhaps for ܠܝܠܝܬܐ *at the seasons*, i.e. lit. *at an indefinite time*, § 88 g). In U. ܠܝܠܝܬܐ ܠܝܠܝܬܐ lit. *the other year*, cf. ܠܝܠܝܬܐ ܠܝܠܝܬܐ below. In Al. ܠܝܠܝܬܐ (cf. ܠܝܠܝܬܐ *three?*). These also mean *the year after next*.

ܠܝܠܝܬܐ U. K. *last year, next year* (perhaps for ܠܝܠܝܬܐ ܠܝܠܝܬܐ *at those seasons*, i.e. *at a definite time*), in Sal. pron. *bazūghni*. Also ܠܝܠܝܬܐ ܠܝܠܝܬܐ (ܠܝܠܝܬܐ). In Al. ܠܝܠܝܬܐ, in Ti. ܠܝܠܝܬܐ = O.S. ܠܝܠܝܬܐ or Chald. ܠܝܠܝܬܐ, (for ܠܝܠܝܬܐ ܠܝܠܝܬܐ?).

[In Ti. they say ܠܝܠܝܬܐ ܠܝܠܝܬܐ for *three years ago* = U. ܠܝܠܝܬܐ ܠܝܠܝܬܐ; and ܠܝܠܝܬܐ ܠܝܠܝܬܐ ܠܝܠܝܬܐ for *four years ago*.]

**ܦܝܠܟܝܝܢ** *in the midst* (pron. ܦ = ܦ U.) or **ܦܝܠܟܝܝܢ** § 16 (ii) *a*.

**ܦܝܠܟܝܝܢ** U. *in the evening*, or **ܦܝܠܟܝܝܢ** K. with second Zlama sound in both forms [both are also substantives, § 16, with plural as §§ 18, 19], or **ܦܝܠܟܝܝܢ** Q.

**ܦܝܠܟܝܝܢ** U. *perhaps*, Pers. or **ܦܝܠܟܝܝܢ** K. Al., Turk. Kurd. or **ܦܝܠܟܝܝܢ** ܕ **ܦܝܠܟܝܝܢ** [even in the middle of a clause; as **ܦܝܠܟܝܝܢ ܕܝܠܟܝܝܢ** *ܕܝܠܟܝܝܢ* if perchance all forget you], *εἰ τύχοι* = **ܦܝܠܟܝܝܢ** p. 152.

**ܦܝܠܟܝܝܢ** lit. *by Christ*, and **ܦܝܠܟܝܝܢ** lit. *yes, by God*, Ti. are little stronger than *indeed*, esp. in K. So the negative:—**ܦܝܠܟܝܝܢ** ܕ **ܦܝܠܟܝܝܢ** U. or **ܦܝܠܟܝܝܢ** ܕ **ܦܝܠܟܝܝܢ** Ti. or **ܦܝܠܟܝܝܢ** ܕ **ܦܝܠܟܝܝܢ** Tkh.

**ܦܝܠܟܝܝܢ** U. Q. *alone (by himself)*, or **ܦܝܠܟܝܝܢ** K. Z. or **ܦܝܠܟܝܝܢ** Ti. Al. or **ܦܝܠܟܝܝܢ** Al. [so O.S. but with pl. affixes]. So for the other persons, § 20 (6).

**ܦܝܠܟܝܝܢ** U. *then (causal), therefore* Pers. Kurd. or **ܦܝܠܟܝܝܢ** Ti. **ܦܝܠܟܝܝܢ** Sh. or **ܦܝܠܟܝܝܢ** K. or **ܦܝܠܟܝܝܢ** Al. (not so emphatic as **ܦܝܠܟܝܝܢ ܕܝܠܟܝܝܢ**). For **ܦܝܠܟܝܝܢ** Al. see **ܦܝܠܟܝܝܢ** above. **ܦܝܠܟܝܝܢ** is used somewhat redundantly in such a phrase as the following **ܦܝܠܟܝܝܢ ܕܝܠܟܝܝܢ ܕܝܠܟܝܝܢ ܕܝܠܟܝܝܢ** : **ܦܝܠܟܝܝܢ ܕܝܠܟܝܝܢ ܕܝܠܟܝܝܢ** *If this thing is necessary, that thing is much more so*.

**ܦܝܠܟܝܝܢ** U. *together, equally*, or **ܦܝܠܟܝܝܢ** K., Pers. Turk.

**ܦܝܠܟܝܝܢ** : **ܦܝܠܟܝܝܢ** : ܦ sign of the future, §§ 31, 46 s.v. **ܦܝܠܟܝܝܢ**.

**ܦܝܠܟܝܝܢ** *by chance, also probably* (? St.) Arab. (not common).

**ܦܝܠܟܝܝܢ** *by chance*, from **ܦܝܠܟܝܝܢ** *to happen, to meet* (Arab. word).

**ܦܝܠܟܝܝܢ** ܕ **ܦܝܠܟܝܝܢ** U. *hereafter*, or **ܦܝܠܟܝܝܢ** ܕ **ܦܝܠܟܝܝܢ** U. **ܦܝܠܟܝܝܢ** ܕ **ܦܝܠܟܝܝܢ** Al. **ܦܝܠܟܝܝܢ** Al.

ܬܐܕ ܕܝܬܝ Ti. Al. *upwards* [or ܬܐܕ?] proparoxytone, or ܕܐܬܝܬܝ Ti.

ܬܐܕ ܕܝܬܝ Ti. Al. *downwards*, proparoxytone.

ܬܐܕ ܕܝܬܝ or ܬܐܕ ܕܝܬܝ or ܬܐܕ ܕܝܬܝ sometimes, occasionally, § 28 (4).

ܬܐܕ within, see p. 168, also ܬܐܕ ܕܝܬܝ from within: with ܕ to the inside.

ܬܐܕ or ܬܐܕ quickly, soon, early. In the first sense chiefly U. = ܬܐܕ K. or ܬܐܕ Ti. which also = *certainly*. ܬܐܕ ܕܝܬܝ = a long time ago = ܬܐܕ ܕܝܬܝ Al.

ܬܐܕ ܕܝܬܝ Z. *hither and thither* = ܬܐܕ ܕܝܬܝ U.

ܬܐܕ how or ܬܐܕ when by itself (= ܬܐܕ?) or ܬܐܕ ܕܝܬܝ: ܬܐܕ Ti. See § 73 or ܬܐܕ K. (= ܬܐܕ?) rare.

ܬܐܕ Z. *still, again*.

ܬܐܕ U. K. *always*, or ܬܐܕ, ܬܐܕ K., Kurd. Arab.; or ܬܐܕ U. Pers. (ܬܐܕ Az.) or ܬܐܕ ܕܝܬܝ Al. (O.S. ܬܐܕ) or ܬܐܕ U. K.

ܬܐܕ in vain, Arab. Pers. or ܬܐܕ K. See ܬܐܕ.

ܬܐܕ K. *slowly, gently* (Zlama second sound) Kurd. = ܬܐܕ U. as O.S., see p. 166 (whence ܬܐܕ very slowly); or ܬܐܕ U. Pers. or ܬܐܕ K. or ܬܐܕ Ti.

ܬܐܕ so, thus, or ܬܐܕ or ܬܐܕ. These seem to be the O.S. ܬܐܕ or ܬܐܕ, the fem. of ܬܐܕ this. The ܬܐܕ (which is soft, not hard as in Nöld. § 85) is a common Aramaic addition. So ܬܐܕ thus, so, such (ܬܐܕ = ܬܐܕ) U. K. Z. or in Tal ܬܐܕ (ܬܐܕ sound) or ܬܐܕ Al. (= ܬܐܕ ܬܐܕ?) or ܬܐܕ U. So also ܬܐܕ ܬܐܕ or ܬܐܕ ܬܐܕ so much. See also § 23.

ܠܝܚܝܬ at first (rare). Qy. past part. of ܠܝܚܝܬ U. (= ܠܝܚܝܬ K.) *to believe*?

ܠܝܚܝܬ U. K. Q. *then*, or ܠܝܚܝܬ Al. or ܠܝܚܝܬ ܕܕܝܬ Ti. or ܠܝܚܝܬ or ܠܝܚܝܬ or ܠܝܚܝܬ. Also with ܡܡ. So in Ti. we have ܠܝܚܝܬ ܡܡ before *that* = ܠܝܚܝܬ ܡܡ U.

ܠܝܚܝܬ U. *not at all, never* (with a negative), as ܠܝܚܝܬ ܠܝܚܝܬ U. (= ܕܝܬ K.) *I will never allow* (see under ܐܕܝܬ). So ܠܝܚܝܬ ܠܝܚܝܬ U. = ܠܝܚܝܬ ܡܡ K. Z. Q. *never*, ܠܝܚܝܬ (Turk.) and ܡܡ (Kurd.) being also adjectives = *no* or *any*.

ܠܝܚܝܬ U. *yet*, Arab. Turk. or ܠܝܚܝܬ Sal. (see ܠܝܚܝܬ) or ܡܡ or ܡܡ K. Al. (also *now*: O.S. ܡܡ or ܠܝܚܝܬ) or ܠܝܚܝܬ Al. Arab.

ܠܝܚܝܬ or ܠܝܚܝܬ *certainly, of course*, Arab. Also ܠܝܚܝܬ or ܠܝܚܝܬ.

ܡܡ in Al. *also*, Pers. In U. K. as conjunction, repeated, *both... and*.

ܕܝܬ *just, certainly*, Pers.; with negative *never*, esp. in K., as ܕܝܬ ܕܝܬ ܕܝܬ *I will certainly go*, ܕܝܬ ܕܝܬ ܕܝܬ *he shall never come*. ܕܝܬ ܕܝܬ *just thus*, ܕܝܬ ܕܝܬ *just that* = *the same*, § 25 (8). Nöldeke gives ܕܝܬ Pers. Turk. *never*.

ܕܝܬ U. or ܕܝܬ K. Z. or ܕܝܬ Z. *also*, Kurd. This follows the word qualified. Often used with ܐܕܝܬ or ܐܕܝܬ, thus ܕܝܬ ܕܝܬ ܐܕܝܬ *I also*.

ܕܝܬܝܬ *more*, or ܕܝܬܝܬ ܡܡ (ܡܡ) or ܕܝܬܝܬ ܡܡ Ti. (from N.S. ܕܝܬܝܬ *to increase*, an Arabic word), or ܡܡ Al. These are also used as substantives = *more*.

ܕܝܬܝܬ K. *certainly, on that account*.

ܣܕܕܝܐ Al. *together*, or ܣܕܕܝܐ K. or ܣܕܕܝܐ Al. or ܣܕܕܝܐ K. or ܣܕܕܝܐ K. or ܣܕܕܝܐ Sal. U.; or from the Persian we have ܘܚܕܝܐ U. (or ܘܕ or ܘܕ), pron. in Sal. *ukhdali* etc. See § 15.

ܒܕܕܝܐ *rather, somewhat, a little*. See § 28 (9) for variations. Also ܒܕܕܝܐ Al. K. ܒܕܕܝܐ K. (below), ܒܕܕܝܐ K. Al. ܒܕܕܝܐ Al. ܒܕܕܝܐ Ti. So ܒܕܕܝܐ ܒܕܕܝܐ *almost, lit. a little remains* (e.g. ܒܕܕܝܐ ܒܕܕܝܐ *almost black*); in K. ܒܕܕܝܐ ܒܕܕܝܐ. Also expressed thus: ܒܕܕܝܐ ܒܕܕܝܐ ܒܕܕܝܐ *I nearly did not come*. So ܒܕܕܝܐ ܒܕܕܝܐ ܒܕܕܝܐ *he is far from thinking*.

ܘܚܕܝܐ U. *in vain* or *gratis*, Kurd. or ܘܚܕܝܐ Al. K., Kurd. (Nöld. St. give ܘܚܕܝܐ Pers.) or ܘܚܕܝܐ U. (*gratis*); see ܘܚܕܝܐ.

ܘܚܕܝܐ U. *in short*, or ܘܚܕܝܐ Sal., Arab. (both proparoxytone).

ܘܚܕܝܐ or ܘܚܕܝܐ *upside down* K. *inside out* U. or ܘܚܕܝܐ U. Ti. (both senses) or ܘܚܕܝܐ ܘܚܕܝܐ (= ܘܚܕܝܐ ܘܚܕܝܐ *edge, edge lowermost*). The form ܘܚܕܝܐ *lower*, is seen in ܘܚܕܝܐ ܘܚܕܝܐ (below) and in ܘܚܕܝܐ ܘܚܕܝܐ lit. *lower church*, the name of a church in Ti. in the Zab valley; it is another form of ܘܚܕܝܐ K., O.S.; cf. the verb ܘܚܕܝܐ *to be abased*, Al. and also ܘܚܕܝܐ above.

ܘܚܕܝܐ ܘܚܕܝܐ K. (U. ܘܚܕܝܐ) *from day to day*.

ܘܚܕܝܐ ܘܚܕܝܐ U. *the day before yesterday* or *the day after to-morrow*, or ܘܚܕܝܐ ܘܚܕܝܐ Ti. or ܘܚܕܝܐ ܘܚܕܝܐ Tkh. § 61. So ܘܚܕܝܐ ܘܚܕܝܐ *the week before last (after next)*.

ܘܚܕܝܐ K. *entirely, quite, very*, or ܘܚܕܝܐ K., Kurd.; or ܘܚܕܝܐ U. Turk. (so ܘܚܕܝܐ ܘܚܕܝܐ *extremely*) or ܘܚܕܝܐ U. (very emphatic) or ܘܚܕܝܐ Al. Arab. or ܘܚܕܝܐ U. (also an adj. = *clean*); or ܘܚܕܝܐ (also an adj.

=entire). For emphasis **ܕܡܢ** is often put by itself at the end of a sentence. See **ܕܡܢ** p. 167.

**ܕܡܢ** *that is*, Arab.

**ܡܡܢ** K. *certainly*, or **ܡܡܢ** U., Arab.

**ܕܐ** U. MB. Sp. Sal. or **ܕܐ** Q. Tkh. Sal. or **ܕܐ** Al. Z. Sal. sign of the habitual present, § 31. Origin, Chald. **ܕܐ** =  $\gamma\epsilon$ , § 119?

**ܕܡܢ** *a little, somewhat*, Tkh. or **ܕܡܢ** Ti. (contrast **ܕܡܢ** above), or **ܕܡܢ** U., Kurd. See **ܕܡܢ**.

**ܕܡܢ** *daily*, so O.S.; also **ܕܡܢ** Ti. and **ܕܡܢ** : **ܕܡܢ** Al.

**ܕܡܢ** *how much, how*, so O.S.; or **ܕܡܢ** Al. or **ܕܡܢ** Al. or **ܕܡܢ** Al. Thus: **ܕܡܢ ܕܡܢ ܕܡܢ** *how good* = O.S. **ܕܡܢ ܕܡܢ ܕܡܢ** *how great he is!* **ܕܡܢ ܕܡܢ ܕܡܢ** *how great a man he is!*

**ܕܡܢ** *not*, as O.S., or **ܕܡܢ** (not Al.) prefixed to certain parts of the verb only, § 33 [thus **ܕܡܢ ܕܡܢ ܕܡܢ** *it is neither good nor bad*]. **ܕܡܢ** ... **ܕܡܢ** = *neither...nor*; a third **ܕܡܢ** then is often used with the verb, pleonastically. **ܕܡܢ** has the second Zlama sound and perhaps should be **ܕܡܢ** = **ܕܡܢ**? Cf. O.S. **ܕܡܢ** (West Syrian **ܕܡܢ**) = **ܕܡܢ**? Nöld. conjectures **ܕܡܢ** = **ܕܡܢ**. Or perhaps this is the origin of it: **ܕܡܢ** + the substantive verb (**ܕܡܢ** etc.) takes the pronunciation *lé-win*; and then by false analogy **ܕܡܢ** or **ܕܡܢ** is placed before the present tense. **ܕܡܢ** is thus used with **ܕܡܢ** in Ti. **ܕܡܢ ܕܡܢ**? — **ܕܡܢ** *What do you want? Nothing.*

**ܕܡܢ ܕܡܢ** *on this side, this way*, or **ܕܡܢ ܕܡܢ** Ti. (fem. form of





**ܡܝܠܕܐ** U. Ti. *indeed*, or **ܡܝܠܕܐ** Sal., Arab. Kurd.; often with **ܐ** sound as Kurd. [used both in question and answer, thus: . . . ? **ܡܝܠܕܐ** **ܡܝܠܕܐ** Q. *Indeed?* Ans. *Yes, really*]; or **ܡܝܠܕܐ** K. or **ܡܝܠܕܐ** U. or **ܡܝܠܕܐ** Sal. [these are the imperatives of the verb **ܡܝܠܕܐ**, **ܡܝܠܕܐ**, **ܡܝܠܕܐ**, **ܡܝܠܕܐ** *to believe*, § 83 D.] or **ܡܝܠܕܐ**, (also adj. = *certain*).

**ܡܝܠܕܐ** U. (*môrisha*, proparoxytone) *in the morning*, lit. *from that head*, or **ܡܝܠܕܐ** or **ܡܝܠܕܐ** Ti.; or **ܡܝܠܕܐ** K. or **ܡܝܠܕܐ** U. (lit. *the anticipation*, from **ܡܝܠܕܐ**), **ܡܝܠܕܐ** Al., O.S., or **ܡܝܠܕܐ** Z. or **ܡܝܠܕܐ** Z. or **ܡܝܠܐ** Z. These also (exc. the Ti. and Al. forms) mean *to-morrow* (but not *yesterday*), cf. Scottish *the morn*, *the morn's morn*, German *morgen*. See **ܡܝܠܕܐ** below.

**ܡܝܠܕܐ** Ti. *in early morning*, lit. *from the night*. So **ܡܝܠܕܐ** Ti. *very early* (from the little nights) or **ܡܝܠܕܐ** Ti. MB. Tergawar or **ܡܝܠܕܐ** K. lit. *from the watch* (**ܡܝܠܕܐ** K. *to change*, Arab.). [Also **ܡܝܠܕܐ** Ti. **ܡܝܠܕܐ** U. or **ܡܝܠܕܐ** U.]

**ܡܝܠܐ** *secretly*.

**ܡܝܠܐ** K. *yet* (not temporal), *again*, usually **ܡܝܠܐ** (**ܡ** silent in U.) or **ܡܝܠܐ** Al. or **ܡܝܠܐ** Ti.; lit. *from the head*;—also **ܡܝܠܐ** **ܡܝܠܐ** U. (**ܡܝܠܐ** K. Al. or **ܡܝܠܐ** Tkh. Al. Z.) or **ܡܝܠܐ** U. (**ܡܝܠܐ** K.) [also . . . **ܡܝܠܐ**];—also **ܡܝܠܐ** U. Ti. or **ܡܝܠܐ** Sal. or **ܡܝܠܐ** or **ܡܝܠܐ** Ti. *Once again* is **ܡܝܠܐ** **ܡܝܠܐ** U. (K. similar).

**ܡܝܠܐ** U. *for example*, or **ܡܝܠܐ** K.

**ܡܝܠܐ** U. *suddenly*, or **ܡܝܠܐ** Al. or **ܡܝܠܐ** K. [Qy.

= ܐܬܝܢܐ *at that time?*], or ܫܦܝܢܐ;—also ܡܝܥܕܐܢܐ or ܡܝܥܝܕܐܢܐ Al. rarely U. or ܡܥܕܐܢܐ Sal. These = O.S. ܡܝܥܝܕܐܢܐ.

ܒܐ added on to the verb to strengthen it, § 31. In O.S. it = *indeed* (also ܒܐ).

ܒܐܝܬܐ O.S. *quietly, by degrees*, often repeated; also ܒܐܝܬܐܝܬܐ.

ܒܐܝܬܐܝܬܐ *probably* (ܒܐܝܬܐ = *trust*, N.S.).

ܒܐܝܬܐ U. Q. Sal. Gaw. *up, upwards*, or ܒܐܝܬܐ K. or ܒܐܝܬܐ MB. (all these also with ܐ, ܐ or ܐܐ), or ܒܐܝܬܐ Al. as O.S.; ܒܐܝܬܐ Z. *upwards* (second Zlama).

ܒܐܝܬܐ *by halves*, § 27.

ܒܐܝܬܐܝܬܐ *gradually*, § 77 (2).

ܒܐܝܬܐ *well*, not Ti., (pronunciation, § 7) [also an adj. = *good*]; in Ti. ܒܐܝܬܐ (elsewhere adj. = *beautiful*); in Al. ܒܐܝܬܐ. Perhaps ܒܐܝܬܐ is from ܒܐܝܬܐ *to be clear*: ܒܐܝܬܐ *pure*. For the termination see p. 168.

ܒܐܝܬܐ U. Sh. *why* or ܒܐܝܬܐ U. or ܒܐܝܬܐ Tk. ܒܐܝܬܐ Ti. or ܒܐܝܬܐ Ash. Q. or ܒܐܝܬܐ Al. or ܒܐܝܬܐ Al. or ܒܐܝܬܐ Al. or ܒܐܝܬܐ Ti. (= ܒܐܝܬܐ?). For ܒܐܝܬܐ etc. see § 13.

ܒܐܝܬܐ U. Z. Sal. ܒܐܝܬܐ Sal. Al. ܒܐܝܬܐ Al. sign of the past, § 31.

ܒܐܝܬܐ *first*, or ܒܐܝܬܐ U. or ܒܐܝܬܐ Al. § 27.

ܒܐܝܬܐ U. *yesterday, to-morrow*, § 61, from ܒܐܝܬܐ *to anticipate*. Or ܒܐܝܬܐ K. Al. Z.: rare in U. (O.S. ܒܐܝܬܐ or ܒܐܝܬܐ). If a distinction is necessary ܒܐܝܬܐ *that is past*, ܒܐܝܬܐ *that is coming*, must be added. So ܒܐܝܬܐ ܒܐܝܬܐ *next week*, ܒܐܝܬܐ ܒܐܝܬܐ *last week*. See above, ܒܐܝܬܐ.

ܡܕܕܝܢܐ O.S. *near, nearly*, e.g. ܡܕܕܝܢܐ ܠܬܪܝܬܐ *nearly three years*.

ܠܡܕܐ K. *at all*, or ܠܡܕܐ Tkh. or ܠܡܕܐ K. or ܠܡܕܐ Ti. ܠܡܕܐ Al., Kurd. Usually with a negative, = *never, not at all*. Often repeated, esp. in Ti.: ܠܡܕܐ ܠܡܕܐ *certainly not, nothing at all*, or ܠܡܕܐ ܠܡܕܐ.

ܕܝܕܐ *very* [see § 25 (7) for the adjective], or ܕܝܕܐ U. or ܕܝܕܐ Q. Gaw. (first Zlama); or ܕܝܕܐ Al., Arab.

ܕܝܕܐ ܕܝܕܐ *often*, see above. ܕܝܕܐ ܕܝܕܐ ܕܝܕܐ *oftener*.

ܐܫܝܐ *easily, comfortably*, also an adj. = *comfortable*, and subst. = *ease*, Pers.

ܐܫܝܐ *afar*, also with ܡܕܐ; Al. and O.S. ܐܫܝܐ.

ܕܝܕܐ ܕܝܕܐ *head downwards*, U. or ܕܝܕܐ ܕܝܕܐ K. *rarely* ܕܝܕܐ ܕܝܕܐ K. (see above ܕܝܕܐ ܕܝܕܐ under ܕܝܕܐ); or ܕܝܕܐ ܕܝܕܐ Al. from ܕܝܐ O.S. Al. *to descend*, which is also ܕܝܐ N.S.

ܕܝܕܐ *endways*.

ܕܝܐ *in a shuffling or gliding manner*, § 83 A (2).

ܕܝܐ Ti. or ܕܝܐ U. K. *there* (O.S. ܕܝܐ = ܕܝܐ). Also ܕܝܐ U. ܕܝܐ ܕܝܐ U. K. ܕܝܐ ܕܝܐ K. ܕܝܐ ܕܝܐ Tkh. MB. ܕܝܐ ܕܝܐ Al. ܕܝܐ Sp. Sal. Also with ܕ = *thither*, with ܕܝܐ = *thence* or *that way*.

Notes. (1) The old adverbs in ܕܝܐ are not now used colloquially, except only ܕܝܐ K. Al. *in Syriac* (the language), ܕܝܐ Al. *in Arabic*, ܕܝܐ K. Al. *in Kurdish*, ܕܝܐ U. *in Turkish*, ܕܝܐ U. *in Persian*; which appear to stand for ܕܝܐ etc. These are used also as substantives. [When the old adverbs are used, as in theological discussions, they are oxytone.]

(2) Adjectives, especially those most commonly in use and those which do not change in the feminine, are very often used as adverbs; in U. K. chiefly in the masculine, in Al. in both genders. Thus ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ U. K. *Verily, verily, I say* = ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ Al.; ܕܝܠܕܐ ܕܝܠܕܐ K. Al. *she rose quickly*, ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ *they were badly ill*, St Mark i. 32 = ܐܝܢܐ ܕܝܠܕܐ O.S.

(3) There are a large number of adverbs, adjectives, and substantives in ܐܝܢܐ, some of which Nöldeke suggests (§ 54) may come from the old ܐܝܢܐ, dropping ܐ. They may also be the abstract termination ܐܝܢܐ of which the ܐ falls in colloquial speech in U., § 78. Or it may be the Kurdish ending though in some cases added on to words which are not Kurdish. Examples: ܐܝܢܐ U. or ܐܝܢܐ K. *easy*, the latter Kurdish, ܐܝܢܐ *excessive, abundant*, from ܐܝܢܐ (above), ܐܝܢܐ Kurd. *meaning*, more commonly ܐܝܢܐ, ܐܝܢܐ *bad*, Turk. Pers. ܐܝܢܐ *sure, certain*, ܐܝܢܐ *tame*, ܐܝܢܐ *deep blue*, ܐܝܢܐ *advice*, ܐܝܢܐ *colony*, Kurd. ܐܝܢܐ *easy*, ܐܝܢܐ *coffee-coloured*, ܐܝܢܐ *rude, wild*, ܐܝܢܐ *silk*, ܐܝܢܐ *tin*, Turk. Kurd.; and see the above list.

(4) *Too* is usually expressed by the simple adjective, see § 24.

(5) For numeral adverbs see § 28 (2).

(6) *At least, at any rate*, is expressed by ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ U. or ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ K. or ܐܝܢܐ ܕܝܠܕܐ U. K. Thus ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܐܝܢܐ ܕܝܠܕܐ *I, at any rate, will go*. Prefixed to numerals *at least* may be rendered by ܐܝܢܐ ܕܝܠܕܐ *not less than*.

(7) Adverbs are frequently repeated for emphasis: e.g. ܐܝܢܐ ܐܝܢܐ *slowly*, ܐܝܢܐ ܐܝܢܐ U. *quickly*, ܐܝܢܐ ܐܝܢܐ K. id. So in

O.S.: e.g. **ከከ ከከ** *very evilly*; and so in Turk. etc. From **ዓዓ** *equal, straight*, we have **ዓዓ ዓዓ** *on exactly equal terms*, used, e.g. of a bill cashed without commission. Cf. § 69 (1).

(8) English adverbs may very frequently be rendered in N.S. by a substantive with **ከ**, as **እከእከእከ** *truly*, (so O.S. **ከከከ**); **እከእከ** *hardly, with difficulty*; rarely without **ከ**. So the comparative **እከእከ** *more hurriedly*, lit. *more in haste*.

(9) **ከ** is sometimes redundant: thus **ከከ ከከ ከከ** *I prevented him from going*; **ከከ ከከ ከከ** : **ከከ** *do not persecute the Christians until they have been accused*.—**ከከ**, **ከከ** when accompanied by verbs take **ከ**. Thus **ከከ ከከ ከከ** **ከከ** (**ከከ**) *I saw no man*. But they may stand without **ከ** if there is no verb: as **ከከ ከከ** **ከከ** *What did you do? Nothing*.

## PREPOSITIONS.

### ከከከ ከከከ

§ 68. *Simple prepositions.*

**ከከ** O.S. or **ከከ** (*âkh, mâkh*, rarely *ă*; *ékh, mékh* Al.) or **ከከ** Al. (*mîkh*) or **ከ** Al. as Heb.; = *according to, like, as* **ከከ** *like me*, **ከከ** *according to our law*; or about: **ከከ** *about one o'clock*.

**ከ** O.S. or **ከ** Sal. (see **ከከ**); = *at*: **ከከ** *come at five o'clock*: **ከከ** *he sold it at two grans*; it denotes a measure, or time when: **ከከ** *one of this measure*,

ܠܫܢܐ ܠܫܢܐ *this year* [we may omit the preposition; as ܠܫܢܐ ܠܫܢܐ *come on Monday*]; = *in*: ܠܫܢܐ ܠܫܢܐ *in truth*, ܠܫܢܐ *in sorrow* (see ܠܫܢܐ); or *with*: ܠܫܢܐ ܠܫܢܐ *with difficulty*, ܠܫܢܐ ܠܫܢܐ *with many tears* (see ܠܫܢܐ); or *of*: ܠܫܢܐ ܠܫܢܐ *the second of January* (or ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ); in K. it is also the sign of the object in a particular case, § 50.

ܠܫܢܐ *without*, Kurd. Pers.

ܠܫܢܐ, ܠܫܢܐ see ܠܫܢܐ.

ܠܫܢܐ U. or ܠܫܢܐ Sal. Az. *for, concerning, about, for the sake of, on account of, because of*: ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *Our Lord died for us*, ܠܫܢܐ ܠܫܢܐ *on account of the persecution*, ܠܫܢܐ ܠܫܢܐ *what about?* This preposition probably is ܠܫܢܐ, lit. *in the matter of*. Stod. gives two rare forms ܠܫܢܐ ܠܫܢܐ U. *with regard to what I said*, i.e. ܠܫܢܐ ܠܫܢܐ = ܠܫܢܐ K. Cf. § 72, ܠܫܢܐ, which is also used as a preposition in the phrase ܠܫܢܐ ܠܫܢܐ or ܠܫܢܐ ܠܫܢܐ *I believe, in my opinion* (pron. *bad-libi* or *bid-libi*); also ܠܫܢܐ ܠܫܢܐ (*bad-dî* or *bid-dî*). Rarely also with a substantive ܠܫܢܐ ܠܫܢܐ *bad-nâsha, in man's opinion*, [cf. ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *the cause of a man's falling*.]

ܠܫܢܐ (ܠܫܢܐ = ܠܫܢܐ) not common in K. = O.S. ܠܫܢܐ = ܠܫܢܐ. Also ܠܫܢܐ (see ܠܫܢܐ) and ܠܫܢܐ. It means *by* (of the agent): ܠܫܢܐ ܠܫܢܐ *everything was created by God*. But the full form is often used, especially when attention is called to the hand: ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *the letter arrived by the hand of Thomas*, ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *everything is in the hand (power) of God*, ܠܫܢܐ ܠܫܢܐ ܠܫܢܐ *created by the Son*.

**ܒܝܢܐ** (= **ܒܝܢܐ ܕ**: O.S. **ܒܝܢܐ**) *between, among*: **ܒܝܢܐ ܕܝܗܝܡܝܢ** *between them, or among them*; or *including, or notwithstanding, in spite of*: **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *including myself we are ten men*. So **ܒܝܢܐ ܕܝܢܐܢܐ** *in general, or all included, or in spite of all*. When in English we have *between...and*, we may repeat **ܒܝܢܐ** or insert **ܕ** or simply say **ܐܝܢܐ**: as **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *between us and you*, or **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *between Joshua and Simon*; **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *between me and myself, i.e. alone*. So O.S. **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *between Romans and Persians*, **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *between you and your mother and your brother*, cf. Nöld. O.S.G. § 251. Also O.S. with **ܐܝܢܐ** for **ܕ** *id.* But the O.S. **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *both body and soul* will not stand in N.S.

**ܒܝܢܐ** (Arab.) or **ܒܝܢܐ** or **ܒܝܢܐ** all Al. for **ܒܝܢܐ** (O.S. **ܒܝܢܐ** or **ܒܝܢܐ**). Hence **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *between him and himself, i.e. alone*, as above.

**ܒܝܢܐ** (not common) or **ܒܝܢܐ** (common) as O.S., or **ܒܝܢܐ** Sal.; = *without*, cf. O.S. **ܒܝܢܐ ܕܝܢܐܢܐ** *id.*

**ܒܝܢܐ** K. Sh. MB. as O.S. or **ܒܝܢܐ** U. Q. Sal. Gaw.; or **ܒܝܢܐ** or **ܒܝܢܐ**; = *after*: **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *after two days*; or *behind*: **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *behind that mountain*; or *in (after)*, **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** *in three hours*.

**ܒܝܢܐ** O.S., U. Sp. or **ܒܝܢܐ** K. Sal. Sp. (sometimes) or **ܒܝܢܐ** K. J. or **ܒܝܢܐ** Al.; = *in, in the midst of* (of place only, U. K.: **ܒܝܢܐ** usually renders *in*, otherwise, though that is also used of place): **ܒܝܢܐ ܕܝܢܐܢܐ** *in Urmi*. In Al. **ܒܝܢܐ** is *by means of* (= **ܒܝܢܐ** U.), and **ܒܝܢܐ** is *in*, or *amongst*, or is the sign of the indirect object (= **ܒܝܢܐ**, U. K.), as: **ܒܝܢܐ ܕܝܢܐܢܐ ܕܝܢܐܢܐ** Al. *why didst thou do thus to us?*

St Luke ii. 48 (= ܝܠܝܩ U. K.).—In U. K. J. ܠܟܐ, ܠܟܐ are occasionally used of motion = *into*, though ܠܟܐ is also thus used: ܠܟܐ ܡܕܝܢܬܐ *he entered into the city*.—ܠܟܐ ܡܗ or ܡܟܐ or ܠܟܐ ܡܗ or ܡܟܐ *through*, ܠܟܐ ܕܝܠܝܐ *up to the inside of*, ܠܟܐ ܡܢ ܕܝܠܝܐ *for the inside of* (ܠܟܐ ܡܢ ܕܝܠܝܐ K.), ܠܟܐ *towards the inside of*, etc.

ܕ as O.S. or ܕܒ Sal. = *of* (also a relative pronoun and conjunction); sometimes also ܕܒܝܝܢ in Z. before nouns, see § 70 (5). This preposition is frequently omitted; as ܡܢ ܕܡܢ ܡܢ ܡܢ ܡܢ *a manner of speech*; ܡܢ ܕܡܢ ܡܢ ܡܢ ܡܢ *a load of barley*; ܡܢ ܕܡܢ ܡܢ ܡܢ ܡܢ *the festival of the Cross* (Sept. 13, old style): ܡܢ ܕܡܢ ܡܢ ܡܢ ܡܢ U. *one of his eyes*. Perhaps also in some compound words in § 16, ii. *g*, as ܡܢ ܕܡܢ ܡܢ (or ܡܢ ܕܡܢ?) *rainbow*. But ܕ is inserted in dates, as ܡܢ ܕܡܢ ܡܢ *in the year 100* (O.S. ܡܢ ܕܡܢ ܡܢ).

ܕܝܠܝܐ U. K. Q. or ܕܝܠܝܐ Al. Q. Z. or ܕܝܠܝܐ Al. Sal. [perhaps this is the emphatic ܕܝܠܝܐ, § 73, with ܕ], also ܡܢ ܕܡܢ U. K., cf. ܡܢ, ܡܢ below; = *up to, until*; ܡܢ ܕܡܢ *so far (up to there)*, ܡܢ ܕܡܢ *how long? (until when?)*; used of duration of time, ܡܢ ܕܡܢ ܡܢ *for three years*, which may also be expressed without any preposition. Cf. ܡܢ ܕܡܢ § 69 (3).

ܡܢ K. Q. or ܡܢ J. or ܡܢ Al. or ܡܢ Al. J. Z. or ܡܢ in Bo. Ti. with affixes, § 70 (10) = O.S. ܡܢ or ܡܢ of the West Syrians; = *for*. It has the meanings of ܡܢ (below), except the sign of the object.

ܡܢ, see ܡܢ, rarely used by itself, except in Ash. Z.



ⲁ O.S. *to, for*: ⲛⲓ ⲛⲓ ⲛⲓ ⲛⲓ *I came to Van*. [It is sometimes omitted in this sense: as ⲛⲓ ⲛⲓ ⲛⲓ U. *I will go to market*. So Z.] ⲛⲓ ⲛⲓ ⲛⲓ *give it to Simon*, ⲛⲓ ⲛⲓ ⲛⲓ *we all ought*; in dates, ⲛⲓ ⲛⲓ ⲛⲓ A.D. 50: ⲛⲓ ⲛⲓ ⲛⲓ *in the year 200 of the Greeks* = B.C. 111; sign of the object, direct or indirect (more frequently than in O.S.), as ⲛⲓ ⲛⲓ ⲛⲓ? *whom did he strike?* cf. also § 49; = *by* in the preterite ⲛⲓ ⲛⲓ *it is finished by me* = *I finished*, § 32 (4), and elsewhere in Al. K.; for its use with ⲛⲓ see above.

ⲛⲓ *towards*, ⲛⲓ ⲛⲓ *towards the earth*, often with ⲛⲓ *side* (= *direction*) added after the noun, as ⲛⲓ ⲛⲓ *towards the city*, or *in the direction of the city* (not necessarily of motion). [Origin? Perhaps = ⲛⲓ (cf. ⲛⲓ) or ⲛⲓ *to this*. Nöld. § 87.]

ⲛⲓ O.S., Al. only, *to*.

ⲛⲓ U. K. *to*, chiefly with pronouns: ⲛⲓ ⲛⲓ *come to me*, as ⲛⲓ is not used of motion with pronouns, § 70; = *with, at, at the house of etc.*, French *chez*: ⲛⲓ ⲛⲓ ⲛⲓ *your book is with me, I have your book*, § 29 (13), ⲛⲓ ⲛⲓ *in our country*, ⲛⲓ ⲛⲓ *he stayed at our house*. Also compared with, as ⲛⲓ ⲛⲓ? *what is this compared with that?* This preposition is not used in Al.; instead we have ⲛⲓ or ⲛⲓ.—So ⲛⲓ *towards* (not common).—Also ⲛⲓ or ⲛⲓ or ⲛⲓ (common) *from the presence of, from near*.—Perhaps ⲛⲓ = ⲛⲓ *to the side of*, Nöld. § 87. It exactly corresponds to O.S. ⲛⲓ.



ܥܝܢܐ Al. (Arab. *صوب side*) = ܥܝܢܐ q. v. So ܥܝܢܐ = ܥܝܢܐ.

ܠܐ U. Sal. = *for*: ܠܐ ܒܝܬܝܢܐ *for James*, ܠܐ ܡܕܒܐ *what for?* *why?*; or *to*: ܠܐ ܕܐܒܝܐ *I gave it (f.) to David*; to express duration of time: ܠܐ ܝܘܡܝܢ *for two days*; or a stated time: ܠܐ ܕܝܢܐ ܕܝܢܐ *be here by noon*, see § 28 (13), ܠܐ ܕܝܢܐ ܕܝܢܐ *it will be ready in ten months*.—For the direct object see § 64. Nöldeke is in error in saying it is not so used (Nöld. § 87).—In Sal. pron. *qé*.—Origin?

ܠܐ (O.S. ܠܐ) or ܠܐ (O.S. ܠܐ) or ܠܐ *before*, *in front of*: ܠܐ ܕܝܢܐ ܕܝܢܐ *he came before Thomas*, ܠܐ ܕܝܢܐ ܕܝܢܐ *he called her before the law courts*; or to express *ago*: ܠܐ ܕܝܢܐ ܕܝܢܐ *three years ago*, (or ܠܐ ܕܝܢܐ ܕܝܢܐ *three years ago*); so also ܠܐ ܕܝܢܐ ܕܝܢܐ *six days before the passover*, St Joh. xii. 1 (not common); also *because of*, *from fear of*: ܠܐ ܕܝܢܐ ܕܝܢܐ *I cannot open my eyes because of my head(ache)*: so ܠܐ ܕܝܢܐ ܕܝܢܐ *I did not go from fear of the cold*. So the Greek *ἀντί* (Clyde's *Greek Syntax*, § 83, 2) and possibly *ἐναντίον*, Lu. xx. 26, are used for *because of*. Also ܠܐ *towards the front of*, ܠܐ ܕܝܢܐ *until the front of*.

ܠܐ O.S., K. sometimes U. or ܠܐ, = ܠܐ, ܠܐ.

ܠܐ U. or ܠܐ Sh. Sal. Tkh. or ܠܐ Sal. Ti. or ܠܐ Gaw. = O.S. ܠܐ or ܠܐ; = *under*, with ܠܐ and ܠܐ or ܠܐ of motion to and from under.

### § 69. Compound prepositions.

(1) Most of the above prepositions may be repeated to express intensity. Thus ܠܐ ܠܐ U. or ܠܐ ܠܐ U. Sal. *along* (but in K. J.

ܐܢܝܢ ܐܢܝܢ ܒܝܠܝܐ *I went along the river*), or ܐܢܝܢ ܒܝܠܝܐ U. or ܐܢܝܢ ܒܝܠܝܐ Sh. [so ܐܢܝܢ ܒܝܠܝܐ = (*going*) *up hill*], ܐܢܝܢ ܐܢܝܢ U. *ever after*, ܐܢܝܢ ܐܢܝܢ *ever between*, ܐܢܝܢ ܐܢܝܢ U. *along*, ܐܢܝܢ ܐܢܝܢ *ever with*, ܐܢܝܢ ܐܢܝܢ *along*, ܐܢܝܢ ܐܢܝܢ *ever with*, ܐܢܝܢ ܐܢܝܢ *ever before*, ܐܢܝܢ ܐܢܝܢ U. *ever under*. So in O.S. ܐܢܝܢ ܐܢܝܢ *with Jesus*. But in the above N.S. instances only the feminine pronoun is used, though the noun be masculine; see below (2) *a*.

(2) *Compound prepositions with ܐ.*

*a.* Several simple prepositions take a pronominal affix and ܐ without change of meaning, esp. in K. Al.; this is common in O.S. e.g. ܐܢܝܢ ܐܢܝܢ *with the bridegroom* (Martyrs' Anthem, Tues. even.); ܐܢܝܢ ܐܢܝܢ *on the seats*, Rev. iv. 4; ܐܢܝܢ ܐܢܝܢ *before the throne*, Rev. iv. 5; cf. ܐܢܝܢ ܐܢܝܢ *in the likeness*, Rev. iv. 3. So also in N.S. we have ܐܢܝܢ ܐܢܝܢ K. = ܐܢܝܢ; ܐܢܝܢ ܐܢܝܢ = ܐܢܝܢ see *b* below; ܐܢܝܢ ܐܢܝܢ Ti. = ܐܢܝܢ; ܐܢܝܢ ܐܢܝܢ U. m. f. K. m. or ܐܢܝܢ ܐܢܝܢ K. f. or with ܐ prefixed, or ܐܢܝܢ ܐܢܝܢ Al. *in the midst of*, § 27; ܐܢܝܢ K. m. ܐܢܝܢ K. f. U. m. f. = ܐܢܝܢ; ܐܢܝܢ, sometimes pronounced *mīnit* = ܐܢܝܢ; ܐܢܝܢ, sometimes pronounced *ūlit* = ܐܢܝܢ, or ܐܢܝܢ Al. id. *ūlit* [thus ܐܢܝܢ ܐܢܝܢ Al. *about what they saw*]; ܐܢܝܢ Z. and ܐܢܝܢ U. = ܐܢܝܢ; ܐܢܝܢ Tkh. Sh. = ܐܢܝܢ, below *b*; ܐܢܝܢ (*qāmit*) = ܐܢܝܢ; ܐܢܝܢ m. or ܐܢܝܢ f. K. Al. = ܐܢܝܢ. Perhaps others of the above have both m. and f. forms in some districts. For emphasis we have the preposition repeated, as in (1). Thus ܐܢܝܢ ܐܢܝܢ *in the mountain*, ܐܢܝܢ ܐܢܝܢ *after the army*; ܐܢܝܢ ܐܢܝܢ *with the men* (the plural affixes are not very common in this connexion).

b. **دُؤْمَتْنِ** or **دُؤْمَتْنِ** U. *around*, also with **د** and **مِ**. Perhaps we should write **دُؤْمَتْنِ** as above, *a*. This seems to be a corruption of **دُؤْمَتْنِ** **دُؤْمَتْنِ** *the four sides of*, cf. Az. **دُؤْمَتْنِ** **دُؤْمَتْنِ** *around* (Appendix I.). As a substantive **دُؤْمَتْنِ** = *surroundings, neighbourhood*.

**دُؤْمَتْنِ**, see **دُؤْمَتْنِ**, § 68.

**دُؤْمَتْنِ** U. *in the middle of*, Turk.

**دُؤْمَتْنِ** K. Sh. or **دُؤْمَتْنِ** U. *by the side of*, or without **د**; also with **د** or **مِ**.

**دُؤْمَتْنِ** or **دُؤْمَتْنِ** Al. *about, concerning* (see *a*). Rarely with **د**.

**دُؤْمَتْنِ** U. *on account of*.

**دُؤْمَتْنِ** U. or **دُؤْمَتْنِ** *for the sake of*.

**دُؤْمَتْنِ** (not Al.) *opposite*, or **دُؤْمَتْنِ**. So **دُؤْمَتْنِ** *against*, also in Al. *opposite* [hybrid words, the first syllable being Persian (**در** *in*, and **بر**) the second O.S. **دُؤْمَتْنِ** *against*, which with affixes is **دُؤْمَتْنِ** etc. ? or else = O.S. **دُؤْمَتْنِ**, **دُؤْمَتْنِ**].

**دُؤْمَتْنِ** U. K. *around* (or **دُؤْمَتْنِ**), or with **د**. So **دُؤْمَتْنِ** *environs*. Cf. **دُؤْمَتْنِ** *to go round*, as O.S.

**دُؤْمَتْنِ** U. (or **دُؤْمَتْنِ**) or **دُؤْمَتْنِ** U. or **دُؤْمَتْنِ** MB. or **دُؤْمَتْنِ** or **دُؤْمَتْنِ** Ti. or **دُؤْمَتْنِ** Tkh. or **دُؤْمَتْنِ** or **دُؤْمَتْنِ** Sh. or **دُؤْمَتْنِ** Ti. or **دُؤْمَتْنِ** Al. *on this side of*.

**دُؤْمَتْنِ** Al. = **دُؤْمَتْنِ**, see § 68.

ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ U. or ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ  
or ܠܫܝܢܐ ܕܐܠܝܐ Ti. or ܠܫܝܢܐ ܕܐܠܝܐ Al. or ܠܫܝܢܐ ܕܐܠܝܐ Al. *on that side of*.

ܠܫܝܢܐ ܕܐܠܝܐ U. ܠܫܝܢܐ ܕܐܠܝܐ Al. *for the sake of, instead of, Arab.*

ܠܫܝܢܐ ܕܐܠܝܐ U. K. or ܠܫܝܢܐ ܕܐܠܝܐ Sh. or ܠܫܝܢܐ ܕܐܠܝܐ Ti.  
*instead of, lit. from the side of.* We must distinguish ܠܫܝܢܐ ܕܐܠܝܐ  
ܠܫܝܢܐ ܕܐܠܝܐ *instead of Urmi*, from ܠܫܝܢܐ ܕܐܠܝܐ ܠܫܝܢܐ ܕܐܠܝܐ *from the neighbour-*  
*hood of Urmi, or concerning Urmi.*

ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ (or ܠܫܝܢܐ-) *around*, cf. N.S. ܠܫܝܢܐ *the edge*.

ܠܫܝܢܐ ܕܐܠܝܐ Tk. Sh. *in the midst of*, see *a*, above.

ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ or ܠܫܝܢܐ ܕܐܠܝܐ *by reason of, for the sake of*,  
rare in U. [sometimes without ܐܠܝܐ]. ܠܫܝܢܐ in K. = *cause*, Arab.

ܠܫܝܢܐ ܕܐܠܝܐ (also ܠܫܝܢܐ ܕܐܠܝܐ U. or ܠܫܝܢܐ ܕܐܠܝܐ) *near*, O.S.

(3) *Compound prepositions with ܐܠܝܐ following.*

ܐܠܝܐ ܕܐܠܝܐ (ܐܠܝܐ K.) *before*.

ܐܠܝܐ U. Ti. or ܐܠܝܐ Tk. *except, besides*. Before a phrase,  
Dalath is often added: thus ܐܠܝܐ ܕܐܠܝܐ *except in verbs*. Also  
all these take Dalath before a demonstrative pronoun, § 70 (12).

ܐܠܝܐ or ܐܠܝܐ (hām) *since*, cf. ܐܠܝܐ.

ܐܠܝܐ or ܐܠܝܐ or ܐܠܝܐ Sal. or ܐܠܝܐ Al. *below*.

ܐܠܝܐ (ܐܠܝܐ) U. Ti. or ܐܠܝܐ Al. *outside*.

ܐܠܝܐ ܕܐܠܝܐ *the other side of*, see (2) above.

ܐܠܝܐ U. or ܐܠܝܐ U. or ܐܠܝܐ K. or ܐܠܝܐ MB.  
*above*.

ܐܠܝܐ Al. *before*.

𐎠𐎡𐎴𐎠 (𐎠 usually silent) *except, beside*. Also 𐎠𐎡𐎴𐎠, § 72.

𐎠𐎡𐎴𐎠 (𐎡) Al. *except, beside*, or 𐎠𐎡𐎴𐎠.

(4) These compound prepositions are sometimes reduplicated for emphasis, as 𐎠𐎡𐎴𐎠𐎡𐎴𐎠 *ever round*.

#### § 70. Prepositions with pronouns.

(1) Of the proper prepositions, the following take the nominal affixes simply: 𐎠𐎡𐎴𐎠 Al.: 𐎠𐎡𐎴𐎠 Al. (𐎠𐎡𐎴𐎠 takes no affixes?): 𐎠𐎡𐎴𐎠 U. Q. Sal. Gaw.: 𐎠𐎡𐎴𐎠 and 𐎠𐎡𐎴𐎠 (but then 𐎠 becomes consonantal: thus 𐎠𐎡𐎴𐎠 is *gâ-wan*; the forms 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠 take affixes like 𐎠𐎡𐎴𐎠, e.g. 𐎠𐎡𐎴𐎠): 𐎠 (see below): 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠 (𐎠𐎡𐎴𐎠): 𐎠𐎡𐎴𐎠: 𐎠𐎡𐎴𐎠 U. And so all prepositions which end with the above. Thus we have 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠: 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 U. etc. In Z. we have for *before him* also 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 and 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠.

(2) 𐎠𐎡𐎴𐎠 K. MB. Sh. Al. drops Pthakha: as 𐎠𐎡𐎴𐎠 *after us*. So in O.S., but O.S. 𐎠𐎡𐎴𐎠 = N.S. 𐎠𐎡𐎴𐎠, K. etc. *after me*.

(3) 𐎠 in U. K. does not take the affixes in the sense *to* (of motion); we say 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *to Urmi*, but 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *to me*. It takes affixes simply in the forms of § 49, in the formation of the preterite, and after 𐎠𐎡𐎴𐎠; otherwise with affixes it takes the form 𐎠𐎡𐎴𐎠 (𐎠𐎡𐎴𐎠: 𐎠𐎡𐎴𐎠 etc.). Thus 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *he would leave us*, but 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 𐎠𐎡𐎴𐎠 U. *he left us*, 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *I see you*. But in Al. Z. the forms 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠 etc. may be used in all cases, and sometimes in K.; so also in U. in the phrases: 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *he pitied them*, lit. *their pity came to him*, 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠? 𐎠𐎡𐎴𐎠𐎠𐎡𐎴𐎠 *what has happened to him?*—𐎠 does not take the forms 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠. We thus have 𐎠𐎡𐎴𐎠,

ܕܝܢܝܢ universally for 3 sing.; and ܕܝܢܝܢ K. J. Al. Sp. ܕܝܢܝܢ U. ܕܝܢܝܢ MB. Z. for 3 pl. The form ܕܝܢܝܢ is only used in Ti. In Ti. for the 2 pl. we have ܕܝܢܝܢ only. The parallel form ܕܝܢܝܢ makes either ܕܝܢܝܢ or ܕܝܢܝܢ, more often the former; the 3 pl. is ܕܝܢܝܢ or ܕܝܢܝܢ Al. K. In Ti. we have both ܕܝܢܝܢ and ܕܝܢܝܢ for 2 pl., ܕܝܢܝܢ for 1 pl.

(4) ܕܝܢܝܢ takes ܕ after it when affixes are added: as ܕܝܢܝܢܐ to me. In J. ܕܝܢܝܢܐ ܕܝܢܝܢܐ = U. ܕܝܢܝܢܐ ܕܝܢܝܢܐ to him. In Ash. Z. ܕܝܢܝܢܐ etc. without the first ܕ. The 3 pl. is ܕܝܢܝܢܐ, even in U.

(5) ܕܝܢܝܢ takes ܐ, e.g. ܕܝܢܝܢܐ of us = O.S. ܕܝܢܝܢܐ. The 3 pl. is ܕܝܢܝܢܐ U. or ܕܝܢܝܢܐ K. J. In Ti. (not Ash.) Z. and Sh. we have ܕܝܢܝܢܐ etc. i.e. ܕܝܢܝܢܐ Nöld. (2 pl. Ti. ܕܝܢܝܢܐ or ܕܝܢܝܢܐ; in all these the second ܕ is soft); in Ash. ܕܝܢܝܢܐ or ܕܝܢܝܢܐ. In Anhar (village in U.) and Sh. we have ܕܝܢܝܢܐ of you (pl.).—In Z. ܕܝܢܝܢܐ of us.

(6) ܕܝܢܝܢ also takes ܐ, as ܕܝܢܝܢ in me, U.; also in K. and in Al. ܕܝܢܝܢ, ܕܝܢܝܢ etc.; in Ti. Sh. MB. Ash. Z. ܕܝܢܝܢ, ܕܝܢܝܢ (?) or ܕܝܢܝܢ Ti. or ܕܝܢܝܢ MB., ܕܝܢܝܢ or ܕܝܢܝܢ, ܕܝܢܝܢ MB. Sh. or ܕܝܢܝܢ Ti. etc., and sometimes so in other parts of K.: where the forms ܕܝܢܝܢ etc. are used to denote the object, ܕܝܢܝܢ is used in the sense in; but see § 48.

(7) The following take ܕ with its ܐ before affixes: ܕܝܢܝܢ: ܕܝܢܝܢ: ܕܝܢܝܢ [ܐ and ܕ kept quite distinct; that is ܕܝܢܝܢܐ = ܕܝܢܝܢܐ ܕܝܢܝܢܐ, cf. (11) below]: ܕܝܢܝܢ: ܕܝܢܝܢ (so ܕܝܢܝܢ Sal.): ܕܝܢܝܢ: ܕܝܢܝܢ: ܕܝܢܝܢ, (but in Ti. and Al. ܕܝܢܝܢ takes affixes thus: ܕܝܢܝܢܐ like him, etc. as in O.S.); we thus have ܕܝܢܝܢܐ without us, and so on.



(8) **አሰሰ** K. with affixes regains **ሰ** : as **ሰሰሰ**. In Gaw. from **አሰሰ** we have **ሰሰሰ**, **ሰሰሰ** etc. In Sal. from **አሰሰ** or **አሰሰ** we have **ሰሰሰሰ** (or **ሰሰ**) etc.

(9) **ሁ** takes affixes in various ways. *For him* is **ሰሰሁ** U. or **ሰሁ** U. or **ሰሁ** MB. Sh. Q. or **ሰሁ** U. or **ሰሁ** U. or **ሰሁ** Sh. (rare). In **ሁሁ** *for me*, **ሰ** is often silent: *qâ-i*; so **ሰሁ** Sal. *for us*. The **ሰ**, which is hard, being in the U. forms, is perhaps for **ሰ**, so that **ሰሁ** = **ሰሁ**. The MB. form seems to be **ሁ** + **ሁ**.

(10) **ሁ**, **ሁ**, **ሁ**, **ሁ** take **ሁ**. Thus **ሰሁ** K. Q. **ሰሁ** Al. **ሰሁ** Z. For 2 pl. we also find **ሰሁ** Al. or **ሰሁ**: also **ሰሁ** Ti. (or **ሰሁ**). Another Al. and J. form is with **ሰ**, **ሰሁ** J. **ሰሁ** Al. etc. which perhaps = O.S. **ሰሁ** (Nöld. § 87). In Bohtan we have **ሰሁ** etc., which is either = **ሰሁ**, or is from **ሁ**, by reduplication. In Ti. (not Ash.) we have the same in the forms of § 50, note 3, and **ሰሁ** = *I myself* (*I for my part*). In J. **ሰሁ** *for me*, often has the second Tau silent.

(11) *Emphasis*. All prepositions except **ሁ**, **ሁ**, **ሁ**, take **ሁ** with its **ሁ** if the pronoun is emphatic. Even **ሁ** very commonly takes a second **ሁ**, as **ሰሁ** *of me*. When an emphatic pronoun follows **ሁ**, the forms **ሰሁ** etc. are used, especially in U. In Al. Z. the use of Dalath is common even where there is no emphasis.

(12) All prepositions take **ሁ** before the demonstrative pronouns **ሰ**: **ሁ**: **ሁ**: **ሁ**: **ሁ** etc., and **ሁ**; e.g. **ሰሁ** **ሁ** *about this*. But **ሁ**, **ሁ**, and in Al. **ሁ** usually (though not always) precede them without **ሁ**, thus **ሰሁ** **ሁ** Al. = **ሰሁ** **ሁ** K. (**ሁ** U.)

for that man. But in Al. ܠܕܢܒܐ to this (= ܠܐܬܐ or ܠܕܢܐܬܐ) would be preferred to ܠܐܢܐ. Also, especially in K. Al. ܡ does not take ܕ, though the full form ܡܢ requires it. Thus ܡܢ ܡܬܢܐ ܠܕܢܐ from that time; in U. they would say by preference ܡܢ ܕܡܬܢܐ ܠܕܢܐ. In O.S. this ܕ was not inserted: ܡܬܢܐ ܠܕܢܐ O.S. = ܡܬܢܐ ܕܡܬܢܐ N.S. In N.S. the ܕ coalesces with the demonstrative pronoun, and so do ܐ, ܐܢܐ usually. Thus ܡܬܢܐ ܕܡܬܢܐ dow or dō' ܠܐܢܐ bāha, rarely b'āha, ܠܐܢܐ lēni, rarely l'ēni.

(13) The personal pronouns of the third person are often used after prepositions (with ܕ as above) instead of the affix forms. Thus ܡܬܢܐ ܕܡܬܢܐ = ܡܬܢܐ ܡܬܢܐ or ܡܬܢܐ ܡܬܢܐ from him, cf. § 10.

§ 71. Prepositions idiomatically used after verbs, etc.

ܐ is used as follows :

ܐ ܠܐܢܐ K. Al. to be able, § 29 (18).

ܐ ܠܐܢܐ (hard Kap) to laugh at.

ܐ ܠܐܢܐ to touch.

ܐ ܠܐܢܐ ܠܐܢܐ (ܠܐܢܐ) to trust.

ܐ ܠܐܢܐ to look at (this verb is rare in U.).

ܐ ܠܐܢܐ to rejoice at.

ܐ ܠܐܢܐ to sin against.

ܐ ܠܐܢܐ ܠܐܢܐ to bear witness to.

ܐ ܠܐܢܐ to deny (a person), be offended at, or with ܐܢܐ.

ܐ ܠܐܢܐ self-denial.

ܐ ܠܐܢܐ to envy.

ܐ ܠܐܢܐ U. = ܐ ܠܐܢܐ above.

ܐ ܠܐܢܐ to lie against, to dis-appoint.

ܐ ܠܐܢܐ faithful to.

ܐ ܠܐܢܐ (ܠܐܢܐ) to believe.

ܐ ܠܐܢܐ to acknowledge (a person or sin). So ὁμολογέω ἐν, Lu. xii. 8.

ܐ...ܐܢܐ to exchange (something) for...

ܐܢܐ ܠܐܢܐ to preach the faith.

تُصَيِّدُ to mock.

تُحَيِّرُ to wonder at.

تُحَذِّقُ to beseech.

تُحَوِّلُ to translate  
into....

تُكَلِّمُ to rebuke.

تُكْشَى to be ashamed of

تُتَوَكَّلُ to trust.

تُخَيِّرُ لِحَتِّهِ to sin against.

تُذَكِّرُ to call on, invoke.

تُذَوِّبُ content with (of things),  
مُذَوِّبٌ is more usual.

تُزَاحِزُ (or تُزَاحِزُ) to banter.

تُزَاحِزُ (تُزَاحِزُ Al.) to meet, visit.

تُفَرِّقُ جُلُودَهُ جُلُودَهُ to separate...from...(also with مَجْرُومٌ).

تُتَبَذَّرُ or تُتَذَكَّرُ:—

تُتَبَذَّرُ to follow.

تُتَبَذَّرُ to look for, § 47.

تُتَبَذَّرُ to send for.

تُتَبَذَّرُ to pursue.

تُتَبَذَّرُ:— تُتَبَذَّرُ to enter (direct object not admissible), also with دَاخِلٌ.

تُتَبَذَّرُ:—

تُتَبَذَّرُ to give leave of absence to.

تُتَبَذَّرُ (or تُتَبَذَّرُ) at a standstill for (also with تَوَكُّفٌ).

تُتَبَذَّرُ to take revenge for (with مَجْرُومٌ of the person).

تُتَبَذَّرُ:—

تُتَبَذَّرُ I was tired of saying.

تُتَبَذَّرُ to divide into two parts.

تُتَبَذَّرُ to need (must have دَاخِلٌ).

تُتَبَذَّرُ (U. only) to ride on.

ܡܐ :—

ܡܐ ܬܚܝܬ (ܬܚܝܬ) *to ask (a thing) of...*

ܡܐ ܬܚܝܬ (ܬܚܝܬ K.) *cautious of.*

ܡܐ ܬܚܝܬ *to fear* (as O.S. ܬܚܝܬ)

ܡܐ and so also φοβέομαι ἀπό,  
Lu. xii. 4).

ܬܚܝܬ = ܬܚܝܬ.

ܡܐ ܬܚܝܬ *to thank.*

ܡܐ ܬܚܝܬ *to be angry with.*

ܡܐ ܬܚܝܬ *to ask (a question) of.*

ܡܐ ܬܚܝܬ *to long for.*

ܡܐ ܬܚܝܬ *to fill...with* (also without ܡܐ).

ܡܐ ܬܚܝܬ *to thank* (rare), *to prosper* tr. (in the latter sense usually without ܡܐ).

ܬܚܝܬ :—

ܬܚܝܬ ܬܚܝܬ *to cast up against.*

ܬܚܝܬ ܬܚܝܬ *to aim a gun at.*

ܬܚܝܬ ܬܚܝܬ *rebellious against.*

ܬܚܝܬ ܬܚܝܬ U. *to oppress.*

ܬܚܝܬ ܬܚܝܬ *to look at* (also direct object).

ܡܐ ܬܚܝܬ *thanks to.*

ܡܐ ܬܚܝܬ (or ܬܚܝܬ K.) *to command.*

ܡܐ ܬܚܝܬ *displeased with.*

ܡܐ ܬܚܝܬ *to kiss* (K. always, and U. sometimes, without ܡܐ).

ܡܐ ܬܚܝܬ *to trust in.*

ܡܐ ܬܚܝܬ *to pass by, cross, transgress, or to enter by* (a certain way).

ܡܐ ܬܚܝܬ *to finish* tr., *have done with.*

ܡܐ ܬܚܝܬ *satisfied with, content with, assenting to.* See above.

ܡܐ ܬܚܝܬ } *to cower before, run away from, be defeated by.*

ܬܚܝܬ ܬܚܝܬ *to stand to, to stand out for.*

ܬܚܝܬ ܬܚܝܬ *to look upon, look at.*

ܬܚܝܬ ܬܚܝܬ *to strike* (also direct object).

ܬܚܝܬ ܬܚܝܬ *to cause loss to.*

ܬܚܝܬ ܬܚܝܬ *to murmur against.*

**ܕܠܐ ܡܚܝܬܐ** *to pay attention to, set one's face towards.*

**ܕܠܐ ܡܚܝܬܐ** *to add to.*

**ܕܠܐ ܡܚܝܬܐ** (ܡܚܝܬܐ) K. Al. *to testify to.*

**ܕܠܐ ܡܚܝܬܐ** *to need.*

**ܕܠܐ ܡܚܝܬܐ** *to expect.*

**ܕܠܐ ܡܚܝܬܐ** *to transgress.*

**ܕܠܐ ܡܚܝܬܐ** *to complain against or about (a thing or person).*

**ܕܠܐ ܡܚܝܬܐ** *to suspect (a thing).*

**ܕܠܐ ܡܚܝܬܐ** *to hear, in U. Also direct object.*

**ܕܠܐ ܡܚܝܬܐ** *to conquer.*

**ܕܠܐ ܡܚܝܬܐ** *to adhere to, U. (K. with ܕ).*

**ܕܠܐ ܡܚܝܬܐ** :—

**ܕܠܐ ܡܚܝܬܐ** *to go out to meet (a person arriving on a journey).*

**ܕܠܐ ܡܚܝܬܐ** *to beat back, parry.*

**ܕܠܐ ܡܚܝܬܐ** (ܡܚܝܬܐ) *susceptible to.*

**ܕܠܐ ܡܚܝܬܐ** Z. *to go before.*

**ܕܠܐ ܡܚܝܬܐ** *to undertake.*

In many cases where in English a verb is used with an adverb or preposition, a single word is used in Syriac, as **ܕܠܐ** *to go or come down*, **ܕܠܐ** *to go in, come in, pass by*, **ܕܠܐ** *to go up, come up*, **ܕܠܐ** *to put away*, **ܕܠܐ** *to go out*, and so on.

## § 72. CONJUNCTIONS.

**ܕܠܐ**

**ܕܠܐ** *if*, not common, U. Ti., Pers.

**ܕܠܐ** U. K. or **ܕܠܐ** K. as O.S. *both*, § 67, followed by **ܕܠܐ** or **ܕܠܐ** (ܕܠܐ).

**ܕܠܐ** (as O.S.) or **ܕܠܐ** *as, according as.* Also **ܕܠܐ** (délkh) Al.

**ܕܠܐ** *in order that.*

ܐܝܢ ܕܝܢ *as if*.

ܐܝܢ ܡܠ ܡܠ ܕܐܝܢ ܡܠ ܡܠ = ܡܠ ܡܠ below. So ܐܝܢ ܡܠ ܡܠ ܡܠ *as often as* (cf. ܐܝܢ ܡܠ ܡܠ ܡܠ *as great as*).

ܐܝܢ ܡܠ ܡܠ = O.S. ܡܠ ܡܠ, § 67, *when*, or ܡܠ ܡܠ Ti.

ܡܠ ܡܠ *but, yet*, perh. = ܡܠ ܡܠ or ܡܠ ܡܠ? (Nöld. § 24.) For its redundant use see § 60.

ܡܠ ܡܠ *but*, O.S. = ἀλλά? or ܡܠ ܡܠ, Nöld. O.S.G. § 155.

ܡܠ ܡܠ *unless*.

ܡܠ O.S. *if* (see ܡܠ).

ܡܠ ܡܠ *unless* (see ܡܠ).

ܡܠ U. K., O.S. *although*, = ܡܠ ܡܠ. Often answered by ܡܠ *although...yet*, § 60. Very rarely ܡܠ ܡܠ.

ܡܠ *nevertheless*.

ܡܠ ܡܠ *in that, because*. O.S. ܡܠ ܡܠ = N.S. ܡܠ ܡܠ *in that he saw*; see § 68, s.v. ܡܠ.

ܡܠ ܡܠ *but, but yet* (not common).

ܡܠ ܡܠ or ܡܠ ܡܠ as O.S. (§ 68) *after that*, or with ܡܠ prefixed. In Al. ܡܠ ܡܠ § 13.

ܡܠ *that*, also *in order that*, O.S. (In O.S. also *because*, when standing alone; but not in N.S.)

ܡܠ ܡܠ *as*, much used in similes: as ܡܠ ܡܠ *As Joseph was sold, so was our Lord*. For variations see § 67. Also *so that*, and *in order that*.

ܡܠ *lest*, U., O.S. or ܡܠ Al. (= ܡܠ ?)

ܡܠ ܡܠ or ܡܠ ܡܠ *so that*, § 67.

𐤓 𐤓𐤕 until, § 68 ; also before, 𐤓 𐤓𐤕 𐤓𐤕 𐤓𐤕 he will come before I do it.

𐤓...𐤓 both...and (without 𐤓), Pers., § 67.

𐤓 O.S. and.

𐤓 𐤓𐤕 Tkh. or 𐤓 𐤓𐤕 Ti. would that.

𐤓 let, (imp. of 𐤓 O.S. to suffer), § 51 (10).

𐤓 𐤓𐤕 U. would that.

𐤓 𐤓𐤕 Q. K. or 𐤓 𐤓𐤕 Al. in order that. But 𐤓 alone is more common. See 𐤓 𐤓.

𐤓 or U., Turk.

𐤓 or, perh. = O.S. 𐤓, which in K. is used as an alternative. (In some parts of K. 𐤓 is not used.) Thus 𐤓 𐤓𐤕 𐤓 𐤓𐤕 K. either Thomas or Moses (U. 𐤓...𐤓). 𐤓 𐤓𐤕 K. will he come or not? 𐤓 sometimes means at any rate; thus: 𐤓 𐤓𐤕 perhaps she did not come; at any rate I did not see her.

𐤓...𐤓 whether...or, not common.

𐤓 as O.S. or 𐤓 Al. (in U. 𐤓 = 𐤓) when, while.

𐤓 Al. would that.

𐤓 𐤓𐤕 because, Turk., also without 𐤓.

𐤓 O.S. as much as, whenever, just as, in so far as. So 𐤓 𐤓𐤕 the more I saw her, the more..., or without 𐤓 𐤓𐤕 as O.S.; also answered by 𐤓 𐤓𐤕. 𐤓 𐤓𐤕 or 𐤓 𐤓𐤕 = as long as, 𐤓 𐤓𐤕 = as quickly as, and so with many adjectives and adverbs.

ܕܠܐ ܕܠܐ ܕܠܐ *lest*, = ܕܠܐ ܕܠܐ ܕܠܐ.

ܕܠܐ *because*.

ܕܠܐ Turk. or ܕܠܐ U. *but*.

ܕܠܐ (ܕ) U. Ti. *unless*, Pers. (also with ܕ).

ܕܠܐ *since* (also ܕܠܐ ܕܠܐ); or *than*, see § 24.

ܕܠܐ *because*, or ܕܠܐ Al. Also without ܕ.

ܕܠܐ *although*, not common; or ܕܠܐ<sup>1</sup> or ܕܠܐ<sup>1</sup> Nöld. § 93.

ܕܠܐ U. Sal., often pron. *qat*, *in order that*, also in Sal. the simple *that*.

ܕܠܐ or ܕܠܐ ܕܠܐ or ܕܠܐ ܕܠܐ *before that*.

ܕܠܐ = ܕܠܐ above (also without ܕ). In Al. Ti. ܕܠܐ. Also *although, except*.

ܕܠܐ U. *would that*.

*Notes.* (1) Conjunctions are frequently omitted. Thus ܕܠܐ ܕܠܐ ܕܠܐ *to and fro*, ܕܠܐ ܕܠܐ ܕܠܐ K. *two or three days*, ܕܠܐ ܕܠܐ *I must go*, ܕܠܐ ܕܠܐ ܕܠܐ *it was not for this I came*, ܕܠܐ ܕܠܐ *when I come*, ܕܠܐ ܕܠܐ *two and a half*, ܕܠܐ ܕܠܐ U. *an hour and a half* (in K. ܕܠܐ ܕܠܐ § 27): ܕܠܐ ܕܠܐ *the Scribes and Pharisees*, ܕܠܐ ܕܠܐ *Norway and Sweden*, and so on. So we may write either ܕܠܐ or ܕܠܐ for *etcetera* (usually shortened to ܕܠܐ or ܕܠܐ). This is more used than in English and often ends each paragraph of a letter.

(2) ܐ is often inserted where it would be out of place in English. Thus ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ (ܕܐ)

<sup>1</sup> These forms have not been verified orally.





ܐܢܝܢ *here I am* (polite answer when one is called).

ܐܢܝܢ ܐܢܝܢ U. lit. *then how?* a strong assertion in reply to a negation. Or ܐܢܝܢ, ܐܢܝܢ Ti.

ܐܢܝܢܐܢܝܢ *your pleasure!* § 75.

ܐܢܝܢ ܐܢܝܢ (ܐܢܝܢ Ti. Sh.) *bravo!*

ܐܢܝܢܐܢܝܢ Ti. = French *mon Dieu!*

ܐܢܝܢ K. ܐܢܝܢ Al. Sh. *alas!* § 75.

ܐܢܝܢܐܢܝܢ Ti. *bravo!*

ܐܢܝܢܐܢܝܢ *bravo!*

ܐܢܝܢ almost = ܐܢܝܢ.

ܐܢܝܢ or ܐܢܝܢ *be off!* esp. K. In Sal. much used before an imperative to strengthen it.

ܐܢܝܢܐܢܝܢ K. *I mean*, used to correct a statement previously made. Thus ܐܢܝܢܐܢܝܢ ܐܢܝܢܐܢܝܢ? ܐܢܝܢܐܢܝܢ. Ans. ܐܢܝܢܐܢܝܢ.

ܐܢܝܢܐܢܝܢ. *Who is that man?* Ans. *George—no I mean David.*

ܐܢܝܢܐܢܝܢ (dûq-ah) or ܐܢܝܢܐܢܝܢ *catch hold!*

ܐܢܝܢ *behold!* often used at the end of a sentence to call attention, as ܐܢܝܢܐܢܝܢ ܐܢܝܢܐܢܝܢ *I have put on the eggs* (to boil); and often

when the assertion is likely to be disputed. Also before a word emphasized, cf. ܐܢܝܢܐܢܝܢ, and ܐܢܝܢܐܢܝܢ = ܐܢܝܢܐܢܝܢ, §§ 68, 69. So also in O.S. (Uhlemann, § 86).

ܐܢܝܢ (Zlama has either sound) or

ܐܢܝܢ K. *yes*, (= ܐܢܝܢܐܢܝܢ?) or

ܐܢܝܢ Z. (= ܐܢܝܢܐܢܝܢ?). See ܐܢܝܢ.

ܐܢܝܢܐܢܝܢ *catch hold!* (= O.S. ܐܢܝܢܐܢܝܢ *behold this*).

ܐܢܝܢ *hullo!*

ܐܢܝܢ O!

ܐܢܝܢܐܢܝܢ *nonsense!* not common.

ܐܢܝܢܐܢܝܢ Ti. *hold on! wait!*

ܐܢܝܢ *push on!*

ܐܢܝܢܐܢܝܢ U. or ܐܢܝܢܐܢܝܢ U. Tkh. *what do you call it?* (pronounce both Nuns).

ܐܢܝܢ *wonderful!* very common.

ܐܢܝܢ O.S. (*wei*) *woe!* or ܐܢܝܢ Al., O.S.

ܐܢܝܢܐܢܝܢ K. *O my father!*

ܐܢܝܢܐܢܝܢ K. *O my mother!*

ܐܢܝܢ Al. *lo!* § 29 (17).

ܐܢܝܢܐܢܝܢ ܐܢܝܢܐܢܝܢ Ti. *out of the way!*

ܐܢܝܢܐܢܝܢ U. *out of the way!*







such a phrase as **ܐܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *he is a very great man*, **ܐܬܐ ܕܥܡܐ ܕܥܡܐ** being treated as one word, though we might equally well say **ܐܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ**, cf. **ܐܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *how good a thing it is!*

(9) *Questions* take the same order as affirmative sentences, and often can only be distinguished from them by the inflection of the voice. But interrogative pronouns, with or without a noun or preposition, and interrogative adverbs are placed first, unless an emphatic word stands absolutely at the beginning of the clause, as described above. This absolute construction is especially common with interrogative pronouns and adverbs: as **ܐܬܐ ܕܥܡܐ ܕܥܡܐ** *whose sons are we Christians?*

(10) After interrogative pronouns and adverbs the subject often follows the verb, e.g. **ܐܬܐ ܕܥܡܐ ܕܥܡܐ** *what did those men say?* But not, of course, if the pronoun itself be the subject. In the same case the copula follows the pronoun or adverb. We cannot say **ܐܬܐ ܕܥܡܐ ܕܥܡܐ** *what is salvation?* but **ܐܬܐ ܕܥܡܐ** or **ܐܬܐ ܕܥܡܐ**.

(11) Indirect questions follow the same lines; **ܕ** often redundantly introduces them, as **ܐܬܐ ܕܥܡܐ ܕܥܡܐ** *he asked what I was doing in his affair*. But the oratio directa is often substituted, § 66.

(12) In questions the Syrians use **ܕܐܬܐ** (ܕܐܬܐ K.) *or not*, very much more than Europeans do. **ܐܬܐ ܕܥܡܐ ܕܥܡܐ** *will you go or not?* is not meant to be rude or peremptory though at first sight it often appears to be so.

## § 75. IDIOMATIC PHRASES AND SALUTATIONS.

[See also §§ 71, 73.]

זֶה עוֹשֶׂה כֵּן (or עוֹלָא) *this will do.*

זֶה עוֹשֶׂה לְבָרְכָא *to prosper, intr.*

זֶה עוֹשֶׂה לְבָרְכָא *to bear with.*

זֶה עוֹשֶׂה לְבָרְכָא U. (or עוֹלָא U.) } *to go to meet (a person*  
 זֶה עוֹשֶׂה לְבָרְכָא } *arriving from a journey).*

זֶה עוֹשֶׂה לְבָרְכָא U. *to go on horseback.*

זֶה עוֹשֶׂה לְבָרְכָא *to take a walk.*

זֶה עוֹשֶׂה לְבָרְכָא *to go on foot.*

זֶה עוֹשֶׂה לְבָרְכָא U. *Will you have time?* [Only as a question,  
 or as a negative : זֶה עוֹשֶׂה לְבָרְכָא.]

זֶה עוֹשֶׂה לְבָרְכָא U. *may you be friendless!* [Socin].

זֶה עוֹשֶׂה לְבָרְכָא or זֶה עוֹשֶׂה לְבָרְכָא *he intends to...*

זֶה עוֹשֶׂה לְבָרְכָא (זֶה עוֹשֶׂה לְבָרְכָא K.) *he is a hypocrite.*

זֶה עוֹשֶׂה לְבָרְכָא U. (or זֶה עוֹשֶׂה K. or זֶה עוֹשֶׂה K.) *to threaten.*

זֶה עוֹשֶׂה לְבָרְכָא (or זֶה עוֹשֶׂה or זֶה עוֹשֶׂה) *to take trouble.*

זֶה עוֹשֶׂה לְבָרְכָא *to receive a pension.*

זֶה עוֹשֶׂה לְבָרְכָא *to eat one's words.*

זֶה עוֹשֶׂה לְבָרְכָא *to embezzle money.*

זֶה עוֹשֶׂה לְבָרְכָא *to break a fast (by eating animal food).*

זֶה עוֹשֶׂה לְבָרְכָא *to be bastinadoed.*

ܐܝܬܝܢ ܐܝܬܝܢ see § 16 (so ܐܝܬܝܢ ܐܝܬܝܢ).

ܐܝܬܝܢ ܐܝܬܝܢ to take bribes.

ܐܝܬܝܢ ܐܝܬܝܢ requiescat in pace.

ܐܝܬܝܢ ܐܝܬܝܢ God strengthen you! (said to a man working in a field).

ܐܝܬܝܢ ܐܝܬܝܢ God forbid!

ܐܝܬܝܢ ܐܝܬܝܢ God increase you! (said by a guest to a host).

ܐܝܬܝܢ ܐܝܬܝܢ (or ܐܝܬܝܢ) Goodbye (said to one departing).

ܐܝܬܝܢ ܐܝܬܝܢ it is your affair (so all persons).

ܐܝܬܝܢ ܐܝܬܝܢ early morning.

ܐܝܬܝܢ ܐܝܬܝܢ (also simply ܐܝܬܝܢ) she is pregnant.

ܐܝܬܝܢ ܐܝܬܝܢ he is constipated.

ܐܝܬܝܢ ܐܝܬܝܢ his bowels are working.

ܐܝܬܝܢ ܐܝܬܝܢ may his foot be blessed [said in U. of a new-born child, in K. of a stranger arriving just after a birth. In K. they say ܐܝܬܝܢ ܐܝܬܝܢ of a new-born male child].

ܐܝܬܝܢ ܐܝܬܝܢ his diarrhœa is cured.

ܐܝܬܝܢ ܐܝܬܝܢ he died.

ܐܝܬܝܢ ܐܝܬܝܢ his foot was blistered.

ܐܝܬܝܢ ܐܝܬܝܢ he pitied them.

ܐܝܬܝܢ ܐܝܬܝܢ I am coming [said by a man at a distance when called].

ܐܝܬܝܢ ܐܝܬܝܢ displeased; unwell.

ܐܝܬܝܢ ܐܝܬܝܢ in that way it is possible.



כָּבֵד שִׁבְתִּי זֶה K. *my house is destroyed* [said by a man on receiving bad news. The זֶה stands absolutely].

בָּרִיבִּיבִּיבִּי I *have come on a visit of friendship only* (not business). Also the reply to וְהָיָה לְךָ שׁוֹמֵר and then = *nothing*.

הֵיטָב מֵעַתָּה הֵיטָב he *is tired out*.

(כְּדָה) דָּבָר לְךָ דָּבָר לְךָ דָּבָר לְךָ or דָּבָר לְךָ  
 דָּבָר לְךָ מִן הַדָּבָר or דָּבָר לְךָ מִן הַדָּבָר } Welcome (the answer to  
 Also the first  
 two are said by a host to  
 his guests. The other per-  
 sons are also used).

הֵיטָב מֵעַתָּה לְךָ K. *will you have time?*

הֵיטָב מֵעַתָּה לְךָ הֵיטָב he *will not listen to reason*.

הֵיטָב מֵעַתָּה לְךָ he *has bad diarrhœa*.

הֵיטָב מֵעַתָּה לְךָ K. *he was pleased with himself*.

זֶה הֵיטָב מֵעַתָּה K. *I am a black owl* (said by a woman on hearing bad news).

הֵיטָב מֵעַתָּה לְךָ one *whose hospitality none will accept*.

הֵיטָב מֵעַתָּה לְךָ to *cease to support*.

הֵיטָב מֵעַתָּה לְךָ to *sign* (a deed, etc.).

הֵיטָב מֵעַתָּה לְךָ to *attack*.

הֵיטָב מֵעַתָּה לְךָ to *take trouble*.

הֵיטָב מֵעַתָּה לְךָ or הֵיטָב מֵעַתָּה U. (הֵיטָב מֵעַתָּה K.) to *mount guard*.

הֵיטָב מֵעַתָּה לְךָ (or הֵיטָב מֵעַתָּה) to *step aside, keep out of*.

הֵיטָב מֵעַתָּה לְךָ to *put up with*.

ܕܕܝܡܐ ܕܕܝܡܐ *to contract a disease.*

ܕܕܝܡܐ ܕܕܝܡܐ *to take time* [so ܕܕܝܡܐ ܕܕܝܡܐ ܕܕܝܡܐ *it took three hours*].

ܕܕܝܡܐ ܕܕܝܡܐ *to be zealous.*

ܕܕܝܡܐ ܕܕܝܡܐ *to draw, to take a photograph.*

ܕܕܝܡܐ ܕܕܝܡܐ *to smoke tobacco* (so all words for pipes). In K. Z. ܕܕܝܡܐ is used for all kinds of smoking.

ܕܕܝܡܐ ܕܕܝܡܐ *to help.*

ܕܕܝܡܐ ܕܕܝܡܐ *to do line by line.*

ܕܕܝܡܐ ܕܕܝܡܐ *to hire.*

ܕܕܝܡܐ ܕܕܝܡܐ K. *to make excuses, find an excuse* (for fighting, etc.).

ܕܕܝܡܐ ܕܕܝܡܐ *to protect, side with.*

ܕܕܝܡܐ ܕܕܝܡܐ U. *to wrestle* [in K. simply ܕܕܝܡܐ].

ܕܕܝܡܐ ܕܕܝܡܐ *to measure.*

ܕܕܝܡܐ ܕܕܝܡܐ *to make an excuse.*

ܕܕܝܡܐ ܕܕܝܡܐ *to read from the beginning.*

ܕܕܝܡܐ ܕܕܝܡܐ *to bet.*

ܕܕܝܡܐ ܕܕܝܡܐ *to take one's turn.*

ܕܕܝܡܐ ܕܕܝܡܐ *to take turns.*

ܕܕܝܡܐ ܕܕܝܡܐ *to pay attention.*

ܕܕܝܡܐ ܕܕܝܡܐ *to cast up against*, § 71.

ܕܕܝܡܐ ܕܕܝܡܐ *to supplant.*

ܕܕܝܡܐ ܕܕܝܡܐ *to restrain.*

ד שַׁמְרָא דְּגַמְרָא U. (ד שַׁמְרָא K.) *to be in the way of.*

ד גַּמְרָא דְּבִדְדָא K. *to do honour to.*

ד גַּמְרָא דְּבִדְדָא U. (ד גַּמְרָא K.) *to mount guard.*

ד גַּמְרָא דְּבִדְדָא *to fill the place of.*

ד גַּמְרָא דְּבִדְדָא *to aim a gun at, § 71.*

ד גַּמְרָא דְּבִדְדָא *there is no room.*

ד גַּמְרָא דְּבִדְדָא } *it serves him right.*  
ד גַּמְרָא דְּבִדְדָא }  
ד גַּמְרָא דְּבִדְדָא } *he is missed.*

ד גַּמְרָא דְּבִדְדָא *he heaved with emotion.*

ד גַּמְרָא דְּבִדְדָא *he heaved with emotion.*

ד גַּמְרָא דְּבִדְדָא *one who though handsome does not please.*

ד גַּמְרָא דְּבִדְדָא *Goodbye (rare).*

ד גַּמְרָא דְּבִדְדָא *to begin.*

ד גַּמְרָא דְּבִדְדָא *to slander.*

ד גַּמְרָא דְּבִדְדָא *to lay by the heels.*

ד גַּמְרָא דְּבִדְדָא *to delay, connive at.*

ד גַּמְרָא דְּבִדְדָא U. (ד גַּמְרָא K.) *to imprison.*

ד גַּמְרָא דְּבִדְדָא *to cast a net.*

ד גַּמְרָא דְּבִדְדָא *to subscribe money to.*

ד גַּמְרָא דְּבִדְדָא *to startle.*

ד גַּמְרָא דְּבִדְדָא *to make a moat.*

ד גַּמְרָא דְּבִדְדָא *to see off, start (a person on the road).*

ד גַּמְרָא דְּבִדְדָא *to importune.*

ܕܕܢܐ ܕܕܢܐ *to give battle.*

ܕܕܢܐ ܕܕܢܐ *to cry out.*

ܕܕܢܐ ܕܕܢܐ *to mock.*

ܕܕܢܐ (or ܕܕܢܐ) ܕܕܢܐ *to salute, send greetings.*

ܕܕܢܐ ܕܕܢܐ *to shoot.*

ܕܕܢܐ ܕܕܢܐ *may it be blessed* (said by a friend to another of anything new belonging to the latter).

ܕܕܢܐ ܕܕܢܐ *he does not understand.*

ܕܕܢܐ ܕܕܢܐ (or ܕܕܢܐ ܕܕܢܐ) *May I be your sacrifice!* (expression of politeness to a superior on presenting a petition, etc.).

ܕܕܢܐ ܕܕܢܐ *thank you* (so all persons).

ܕܕܢܐ ܕܕܢܐ *he is exaggerating.*

ܕܕܢܐ ܕܕܢܐ (also ܕܕܢܐ ܕܕܢܐ K.) *never mind.*

ܕܕܢܐ ܕܕܢܐ Tkh. *a cheek* (= ܕܕܢܐ).

ܕܕܢܐ ܕܕܢܐ *to injure a plan, intrigue.*

ܕܕܢܐ ܕܕܢܐ *to interfere in the matter.*

ܕܕܢܐ ܕܕܢܐ U. Tkh.: ܕܕܢܐ ܕܕܢܐ Tkh. *twilight, evening.*

ܕܕܢܐ ܕܕܢܐ *that is a different matter.*

ܕܕܢܐ ܕܕܢܐ *almost = I cannot exactly describe it or him.*

ܕܕܢܐ ܕܕܢܐ *a quarrel has arisen.*

ܕܕܢܐ ܕܕܢܐ K. *blue on my head!* (said by a woman on hearing bad news).

ܕܕܢܐ ܕܕܢܐ (also ܕܕܢܐ ܕܕܢܐ) *his face fell.*

שָׁמַכְתִּי בְּבֵיתִי I was home sick, discontented.

יֵשׁוּעַ אֶתְּךָ בְּדָמְךָ U.<sup>1</sup> May I see you rolling in blood!

רָעָה לְךָ U.<sup>1</sup> Bad luck to you!

לֹא תֵּדַע לְךָ מַה תִּשְׁכַּח U.<sup>1</sup> May you not get what you wish!

לֹא תֵּרְאֶה אֶת הַכְּנָה שֶׁל חֲתֻמְתְּךָ U.<sup>1</sup> May you never see the khena of your wedding! [khena, a dye].

שָׂכַל לְפָנַי לְתַתֵּן to please, tr.

הֲיֵשׁ לְךָ מִשְׁכָּל (K.) have you any business for me? [said by a visitor before taking leave, see חֲבִיבִי].

לִי לִמְצוֹת to strive.

מִדְּבַר אֶתְּךָ a trestle.

שִׁבְיָא חֲסִיבָא לִי K. my back is broken (said by a man on hearing bad news).

לֹא מְבִינָה I do not feel well.

בֵּיתָא (or בֵּיתָא or בֵּיתָא) twilight, evening.

לֵאמֹר לְךָ to say goodbye, as an inferior to a superior.

לֵאמֹר לְךָ (or לֵאמֹר) to avow, take the responsibility of.

לֵאמֹר לְךָ I was tired.

לֵאמֹר לְךָ I understand (said on receiving information).

לֵאמֹר לְךָ to sell for money.

לֵאמֹר לְךָ to let out (on hire).

<sup>1</sup> These four curses are from Socin.

ܕܫܠܡܐ ܕܠܝܒܐ *to comfort, give heart to, encourage.*

ܕܫܠܡܐ ܕܠܝܒܐ (ܕܫܠܡܐ) *to advise.*

ܕܫܠܡܐ ܕܠܝܒܐ *to drill.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ (ܕܫܠܡܐ) U. *to testify to, § 71.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *to support, take the side of.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *to give leave of absence to, § 71.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ (ܕܫܠܡܐ) *to salute (face to face).*

ܕܫܠܡܐ ܕܠܝܒܐ *to comfort.*

ܕܫܠܡܐ ܕܠܝܒܐ *to learn fluently.*

ܕܫܠܡܐ ܕܠܝܒܐ *he is a slow coach (a man, horse, etc.).*

ܕܫܠܡܐ ܕܠܝܒܐ *long life to you!*

ܕܫܠܡܐ ܕܠܝܒܐ *to succeed, tr.*

ܕܫܠܡܐ ܕܠܝܒܐ K. *to ride.*

ܕܫܠܡܐ ܕܠܝܒܐ or ܕܫܠܡܐ ܕܠܝܒܐ *perhaps, it is possible that.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *you are angry with me.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *to stand one's ground; or to stop short.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *to stick to one's word, esp. in bargaining*

[ܕܫܠܡܐ, *a word, often = the price asked for a thing*].

ܕܫܠܡܐ ܕܠܝܒܐ *to split hairs.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *how much did he charge?*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *he is very good.*

ܕܫܠܡܐ ܕܠܝܒܐ ܕܫܠܡܐ *he died where he stood.*

דָּלֵךְ מְלֻבָּשׁ *an unwashed spoon* (one who interrupts a conversation).

דָּ חָבֵב מִן הַפְּתָא *to copy* (from a book, etc.).

לֹא יִשְׁכַּח U. or לֹא יִשְׁכַּח U. or לֹא יִשְׁכַּח (rare) or לֹא יִשְׁכַּח Al.  
*it is impossible* [contrast לֹא יִשְׁכַּח = *God forbid*, § 73.]

לֹא יִשְׁכַּח (or לֹא יִשְׁכַּח) { *Mind your own business.*  
*I am not speaking to you.*

לֹא יִשְׁכַּח *For shame!*

לֹא יִשְׁכַּח *I cannot find it, or it is not in sight.*

לֹא יִשְׁכַּח *I cannot conceive.*

לֹא יִשְׁכַּח *I cannot stand him.*

לֹא יִשְׁכַּח or לֹא יִשְׁכַּח *I cannot afford to...*

לֹא יִשְׁכַּח Ti. Al. *I have not time.*

לֹא יִשְׁכַּח *I have no chance against him.*

לֹא יִשְׁכַּח *the heart is beating.*

לֹא יִשְׁכַּח *he has a stomach ache; or, metaphorically, he is unwilling to do it.*

לֹא יִשְׁכַּח *unmanly.*

לֹא יִשְׁכַּח *he is sad, homesick.*

לֹא יִשְׁכַּח *he pitied.*

לֹא יִשְׁכַּח *he will not allow it to be done.*

לֹא יִשְׁכַּח (hard Kap) *an impetuous man.*

לֹא יִשְׁכַּח *he was in an ecstasy.*

לֹא יִשְׁכַּח *he was not hearty with, he was displeased with.*

ܠܝܬܡܫ ܩܫܝܕ ܕܗܝܠ *he was much frightened.*

ܠܝܬܡܫ ܩܪܝܬܝܢ ܕܗܝܠ *he was pleased.*

ܠܝܬܡܫ ܒܫܕܐ *U. merciless.*

ܠܝܬܡܫ ܕܝܠܐ *to doubt.*

ܕܡܝܢ ܕܝܠܐ ܕܝܠܐ ܕܡܝܢ *he cannot interfere in this.*

ܕܡܝܢ ܕܝܠܐ ܕܡܝܢ *he has not heard (news).*

ܕܡܝܢ ܕܝܠܐ ܕܡܝܢ *it is not his business.* [So: ܕܡܝܢ]

ܕܡܝܢ ܕܝܠܐ ܕܡܝܢ ܕܡܝܢ *the bishop wrote suspending the priest from the parish.]*

ܕܡܝܢ ܕܝܠܐ *this day week, or this time to-morrow.*

ܕܡܝܢ ܕܝܠܐ *to condole with (after a death), to pay a visit of condolence to.*

ܕܡܝܢ ܕܝܠܐ *to charm, please.*

ܕܡܝܢ ܕܝܠܐ (or ܕܡܝܢ or ܕܡܝܢ etc.) *to congratulate on receiving a present, buying a vineyard, building a new house, etc.*

ܕܡܝܢ ܕܝܠܐ *to visit on a feast day.*

ܕܡܝܢ ܕܝܠܐ *a house-warming (see above).*

ܕܡܝܢ ܕܝܠܐ *to speak deliberately.*

ܕܡܝܢ ܕܝܠܐ *to smile.*

ܕܡܝܢ ܕܝܠܐ *U. to take away (at table).*

ܕܡܝܢ ܕܝܠܐ *U. to expect.*

ܕܡܝܢ ܕܝܠܐ *U. to be humble (cf. Proverb 23).*

ܕܡܝܢ ܕܝܠܐ (or ܕܡܝܢ) *U. or ܕܡܝܢ ܕܝܠܐ } the day broke.*  
or ܕܡܝܢ ܕܝܠܐ



مَجِدِّ سَعَى to run away.

مَدَدَ مَعْدُ بَلَدُ؟ what o'clock is it?

مَدَدَ عَمَلُكَ لِمَا؟ Mind your own business.

مَجِيدُ تَصَدِّكَ د to outbid.

مَجِي إِسْكَ to be a traveller, to travel.

مَجِي تَقْوَمُ to gather (a dress).

مَجِي تَصْمَمُ to print (the thing printed is the direct object, § 64).

مَجِي تَجَنُّ to cast the evil eye on.

مَجِي تَذْشُ to entangle.

مَجِي تَذُّ to kneel.

مَجِي تَذَّ إِسْكَ to backbite.

مَجِي لَهْجَمُ to hit out.

مَجِي لَهْ to dive.

مَجِي لَهْجَمُ to steal.

مَجِي دَزْدَا to resolve.

مَجِي دَزْدَا to wound (direct object).

مَجِي دَزْدَا to accuse.

مَجِي دَزْمَنُ بَابُ to paint (a door, etc.).

مَجِي دَزْمَنُ to sign (a paper); to cheat in weighing.

مَجِي وَهْدُ to blow a trumpet; or, metaphorically, to waste one's breath. [مَجِي is used with all musical instruments.]

مَجِي وَكُ to slide (as boys at play).

مَجِي وَدَّ (or د) to injure (of a personal agent).

ܡܢܝܢ ܡܢܝܢ *to make an effort.*

ܡܢܝܢ ܡܢܝܢ ܕܠ *to cause loss to.*

ܡܢܝܢ ܡܢܝܢ ܕ *to take refuge in.*

ܡܢܝܢ ܡܢܝܢ *to assemble.*

ܡܢܝܢ ܡܢܝܢ U. *to make an effort, strive.*

ܡܢܝܢ ܡܢܝܢ *to slap.*

ܡܢܝܢ ܡܢܝܢ *to make a fence.*

ܡܢܝܢ ܡܢܝܢ *to be angry.*

ܡܢܝܢ ܡܢܝܢ (or ܡܢܝܢ) *to plough.*

ܡܢܝܢ ܡܢܝܢ (hard final Kap) *to snap the fingers.*

ܡܢܝܢ ܡܢܝܢ *to be appalled (by bad news).* [Striking the knees is a common action on hearing bad news.]

ܡܢܝܢ ܡܢܝܢ *to put on a bridle.*

ܡܢܝܢ ܡܢܝܢ *to throw in one's face, recriminate.*

ܡܢܝܢ ܡܢܝܢ *to undermine (direct object).*

ܡܢܝܢ ܡܢܝܢ *to reap well.*

ܡܢܝܢ ܡܢܝܢ *to seal (direct object).*

ܡܢܝܢ ܡܢܝܢ *to spur (direct object).*

ܡܢܝܢ ܡܢܝܢ (ܡܢܝܢ = *checkmate*) *to die.*

ܡܢܝܢ ܡܢܝܢ *to make a mark or note.*

ܡܢܝܢ ܡܢܝܢ *to shoe (horses, etc. ; direct object).*

ܡܢܝܢ ܡܢܝܢ *to fall ill a second time.*

ܡܢܝܢ ܡܢܝܢ *to paint (as an artist).*

مَكَّبِي بَتَمَنَ to starch.

مَكَّبِي هَتَهْ to soap.

مَكَّبِي هَسَهْ to swim.

مَكَّبِي هَحْ to mint, coin.

مَكَّبِي هَدَهْ to play the organ.

مَكَّبِي فَزَجْ to intercede for.

مَكَّبِي فَتَجِدْ (ب) to engraft (direct object).

مَكَّبِي قَلَا to inform against.

مَكَّبِي فِلَا K. to fillip, or to snap the fingers.

مَكَّبِي يَحْ تَحْ K. to sign (a letter).

مَكَّبِي هَوَمْ to fell with an axe (with direct object of thing felled).

مَكَّبِي تَهْجِدْ (see مَكَّبِي تَهْجِدْ).

مَكَّبِي تَدَمَمْ to hit on the top of the head.

مَكَّبِي تَلَحَّطَهْ to besiege (direct object).

مَكَّبِي دَزَمَمْ = مَكَّبِي دَزَمْ.

مَكَّبِي دَزَمْ to plane (direct object) = مَكَّبِي دَزَمْ K.

مَكَّبِي دَفَمْ (in K. دَفَمْ) to kick out.

مَكَّبِي عَهْ to imprint, take an impression.

مَكَّبِي هَسْ to blight (direct object).

مَكَّبِي هَبْ to flatter.

مَكَّبِي يَحْ لَ to draw (a picture).

مَكَّبِي بَلَهْ to vaccinate.

ܡܚܝܢ ܐܢܬܐ *to be ironical.*

ܡܚܝܢ ܐܬܐ *to measure (a field).*

[See also ܡܚܝܢ : ܡܚܝܢ : ܡܚܝܢ and § 63 (2).]

ܡܚܝܢ ܐܢܬܐ (cf. ܡܚܝܢ ܐܢܬܐ) *forgive me = goodbye.*

ܡܚܝܢ ܐܢܬܐ *to frown.*

ܡܚܝܢ ܐܢܬܐ *to calumniate.*

ܡܚܝܢ ܐܢܬܐ *to be received by.* [Also: *he laid hold of (the book)*

= ܡܚܝܢ ܐܢܬܐ (ܡܚܝܢ).]

ܡܚܝܢ ܐܢܬܐ *to be driven to extremities.*

ܡܚܝܢ ܐܢܬܐ *dexterity.*

ܡܚܝܢ ܐܢܬܐ *modesty.*

ܡܚܝܢ ܐܢܬܐ K. *I am struck blue* (said by a woman on hearing bad news).

ܡܚܝܢ ܐܢܬܐ K. *sorrow on him!*

ܡܚܝܢ ܐܢܬܐ *to put to shame, convict.*

ܡܚܝܢ ܐܢܬܐ *to pout.*

ܡܚܝܢ ܐܢܬܐ *to insult.*

ܡܚܝܢ ܐܢܬܐ *to tickle the fancy.*

ܡܚܝܢ ܐܢܬܐ *to load a gun.*

ܡܚܝܢ ܐܢܬܐ *to displease.*

ܡܚܝܢ ܐܢܬܐ ܡܚܝܢ ܐܢܬܐ K. *from the bounty of God and of your head* (an expression of gratitude). So, *thanks to N.*, ܡܚܝܢ ܐܢܬܐ U. K.

ܕܢܐܕܐ ܡܢ ܡܚܝܬܐ ܕܢܐܕܐ (or ܕܢܐܕܐ) K. *of necessity*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *I am speaking to you, I want to speak to you* (used to call a person's attention).

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ K. or ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ U. *to say grace*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to rival, envy*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ = ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ K. *to take leave of one remaining*: see ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to take back a promise, prevaricate*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to open the bowels*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to acquit*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to detect, bring to light*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to juggle*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to break the peace*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to suffer*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to disappoint*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to importune*. (So: *importunity* = ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ.)

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to defend*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to pout*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to be long suffering*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to remand (as a judge)*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to give up, give in, renounce*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to beckon*.

ܡܚܝܬܐ ܡܢ ܡܚܝܬܐ *to break ground, begin at the beginning*.

... **ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *to intend to....*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ** *to compare one thing with another.*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *to shelve (a matter).*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ** *to make responsible for the matter.*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** (see **ܕܠܝܚܝܬܐ**).

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *Light to your dead!* (said for **ܕܠܝܚܝܬܐ** on Good Friday and Easter Even).

**ܕܠܝܚܝܬܐ** (see **ܕܠܝܚܝܬܐ** § 46) said to a person about to drink or to eat after drinking: the answer to **ܕܠܝܚܝܬܐ** § 73.

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *to start (on a journey).*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** (or **ܕܠܝܚܝܬܐ**) *to happen to.* [So: *He laid hold of it* = **ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ**. *He understood it* = **ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** (or **ܕܠܝܚܝܬܐ** or **ܕܠܝܚܝܬܐ**).]

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *bedridden.*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *he is homesick.*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *he is pleased, content: he feels at home.*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *the horse is hardened (to heat, cold, etc.).*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *the watch stopped.*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** (*sic*) = **ܕܠܝܚܝܬܐ**.

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *What o'clock is it?*

**ܕܠܝܚܝܬܐ ܕܝܚܝܬܐ** *May your journey be blessed!* (said after, not before, a journey).

**ܐܒܕܝܢܝܢܐ ܕܥܝܪܝܢܐ ܕܥܝܪܝܢܐ** *May your feast be blessed!* (esp. at Christmas and Easter).

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to celebrate the Eucharist.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to negotiate a cheque.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to condemn.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** § 71, *to sin against.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to go to law* [he went to law before the heathen = **ܚܝܝܬܐ ܕܥܝܪܝܢܐ**].

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** § 71, *to trust in.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** (or **ܚܝܝܬܐ**) *to attack.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to take pleasure in.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** (or **ܚܝܝܬܐ**) *to injure* (of an impersonal agent).

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** (or **ܚܝܝܬܐ ܕܥܝܪܝܢܐ**) *to benefit, treat well.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to pity.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** (or **ܚܝܝܬܐ**) *to deceive* (rare in U.).

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to dismiss* (in peace), *let go.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to be hospitable.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to reign.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** (or **ܚܝܝܬܐ**) *to take counsel or give advice.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to drill, intr.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to wheedle, coquet.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** (= **ܚܝܝܬܐ** K. or **ܚܝܝܬܐ** Al.) *to circumcise.*

**ܚܝܝܬܐ ܕܥܝܪܝܢܐ** *to exile, banish.*

ܬܚܝܓ ܬܚܝܓ *to travel.*

ܬܚܝܓ ܬܚܝܓ *to petition.*

ܬܚܝܓ ܬܚܝܓ *to prosecute ; appeal against or from.*

ܬܚܝܓ ܬܚܝܓ *to engraft.*

ܬܚܝܓ ܬܚܝܓ (or ܬܚܝܓ K.) *to prohibit.*

ܬܚܝܓ ܬܚܝܓ *to backbite.*

ܬܚܝܓ ܬܚܝܓ *to be zealous.*

ܬܚܝܓ ܬܚܝܓ *to beat off.*

ܬܚܝܓ ܬܚܝܓ *to persuade.*

ܬܚܝܓ ܬܚܝܓ *to be merciful to.*

ܬܚܝܓ ܬܚܝܓ *to weep.*

ܬܚܝܓ ܬܚܝܓ Tk. *a hypocrite.*

ܬܚܝܓ ܬܚܝܓ § 71, *to perjure oneself.*

ܬܚܝܓ ܬܚܝܓ *he is sleepy.*

ܬܚܝܓ ܬܚܝܓ *his eyes shall not be white (a curse).*

ܬܚܝܓ ܬܚܝܓ *avaricious.*

ܬܚܝܓ ܬܚܝܓ *generous.*

ܬܚܝܓ ܬܚܝܓ *he saw me ; or he cast the evil eye on me.*

ܬܚܝܓ ܬܚܝܓ *in his arms.*

ܬܚܝܓ ܬܚܝܓ *on my eye be it (said by a servant receiving a command : he puts his hand over his eye).*

ܬܚܝܓ ܬܚܝܓ (or ܬܚܝܓ ܬܚܝܓ) *he is at table (dinner, &c.).*



בְּדָם מְלִיכָהּ (see מְלִיכָהּ, מְלִיכָהּ) *he is responsible.*

שָׁמַעְתִּי מִלְּפִי = שָׁמַעְתִּי מִלְּפִי.

שָׁמַעְתִּי מִלְּפִי or שָׁמַעְתִּי מִלְּפִי *hear what I have to say* (used to call attention to a subject about to be introduced).

שָׁמַעְתִּי מִלְּפִי *to remain as he is.*

שָׁמַעְתִּי מִלְּפִי *face to face.*

שָׁמַעְתִּי מִלְּפִי *his face fell.*

שָׁמַעְתִּי מִלְּפִי *he is fidgeting.*

שָׁמַעְתִּי מִלְּפִי *the edge of the sword* (Gk. στόμα μαχαίρας).

שָׁמַעְתִּי מִלְּפִי *goodbye* (said by a person leaving, see שָׁמַעְתִּי מִלְּפִי).

שָׁמַעְתִּי מִלְּפִי *to be acquitted.*

שָׁמַעְתִּי מִלְּפִי (or שָׁמַעְתִּי) *to go to meet one arriving.*

שָׁמַעְתִּי מִלְּפִי *to be brought to light.*

שָׁמַעְתִּי מִלְּפִי *to go out of one's mind.*

שָׁמַעְתִּי מִלְּפִי (or שָׁמַעְתִּי) *to become bankrupt.*

שָׁמַעְתִּי מִלְּפִי *he made himself angry.*

שָׁמַעְתִּי מִלְּפִי § 71, *to have done with* (a person).

שָׁמַעְתִּי מִלְּפִי *to tell a fortune.*

שָׁמַעְתִּי מִלְּפִי *he wore his heart on his sleeve.*

שָׁמַעְתִּי מִלְּפִי = שָׁמַעְתִּי מִלְּפִי.

שָׁמַעְתִּי מִלְּפִי (= שָׁמַעְתִּי מִלְּפִי) *May it descend to your heart!*

ܕܬܝܢܐ ܕܬܝܢܐ ܕܬܝܢܐ *to oppose.*

ܕܬܝܢܐ ܕܬܝܢܐ *at hand (of place).*

ܕܬܝܢܐ ܕܬܝܢܐ *near to death.*

ܕܬܝܢܐ ܕܬܝܢܐ *Ashes on my head!* (said by a man on hearing bad news).

ܕܬܝܢܐ ܕܬܝܢܐ *to settle or arrange a matter.*

ܕܬܝܢܐ ܕܬܝܢܐ or ܕܬܝܢܐ ܕܬܝܢܐ *good morning.*

ܕܬܝܢܐ ܕܬܝܢܐ *there is a plague of locusts.*

ܕܬܝܢܐ ܕܬܝܢܐ *to appeal to (a higher court)—not colloquial.*

ܕܬܝܢܐ ܕܬܝܢܐ (pronounce ܕ = ܕ) *he is dead.*

ܕܬܝܢܐ ܕܬܝܢܐ (or ܕܬܝܢܐ ܕܬܝܢܐ) *I have caught cold.*

ܕܬܝܢܐ ܕܬܝܢܐ (or ܕܬܝܢܐ) *there was great bloodshed.*

ܕܬܝܢܐ ܕܬܝܢܐ (or ܕܬܝܢܐ or ܕܬܝܢܐ) *I have found out about it (a plot), I see it now (a difficult problem).*

ܕܬܝܢܐ ܕܬܝܢܐ *it smells bad (meat, etc.).*

ܕܬܝܢܐ ܕܬܝܢܐ *good night, good evening (said by one leaving).*

ܕܬܝܢܐ ܕܬܝܢܐ = ܕܬܝܢܐ.

ܕܬܝܢܐ ܕܬܝܢܐ or ܕܬܝܢܐ ܕܬܝܢܐ or ܕܬܝܢܐ or ܕܬܝܢܐ Z.

or ܕܬܝܢܐ ܕܬܝܢܐ ܕܬܝܢܐ Z. *Welcome!*

ܕܬܝܢܐ ܕܬܝܢܐ *the first day of the month.*

ܕܬܝܢܐ ܕܬܝܢܐ *he understands the business.*

ܕܬܝܢܐ ܕܬܝܢܐ *May your head be healed!* (condolence after a death).

ܕܬܝܢܐ ܕܬܝܢܐ *to say goodbye to one remaining behind.*

**ܥܠܡܐ ܠܡܢ** *Peace to you!* (= *how do you do?*, *good morning*, etc.

The answer is **ܕܡܢܐ** q. v.)

**ܕܡܢܐ ܕܡܢܐ** K. *a very little* [e.g. *a very little water* **ܕܡܢܐ ܕܡܢܐ**].

**ܕܡܢܐ ܕܡܢܐ** *to break the heart of.*

**ܕܡܢܐ ܕܡܢܐ** *I am sleepy.*

**ܕܡܢܐ ܕܡܢܐ** *bluff, outspoken.*

**ܕܡܢܐ ܕܡܢܐ** *to annoy greatly.*

**ܕܡܢܐ ܕܡܢܐ** *to say goodbye* (used of one departing).

**ܕܡܢܐ ܕܡܢܐ** *to take heart, be encouraged.*

**ܕܡܢܐ ܕܡܢܐ** (= **ܕܡܢܐ**) *to copy from a book.*

**ܕܡܢܐ ܕܡܢܐ** *to be a hypocrite* [so Al. **ܕܡܢܐ ܕܡܢܐ** *a hypocrite*,  
or **ܕܡܢܐ ܕܡܢܐ** *id.*; **ܕܡܢܐ ܕܡܢܐ** *hypocrisy*, see § 16].

**ܕܡܢܐ ܕܡܢܐ** *to smell* tr.

**ܕܡܢܐ ܕܡܢܐ** (or **ܕܡܢܐ**) *he was dazed, he lost his head, he lost the thread of the subject.*

**ܕܡܢܐ ܕܡܢܐ** *he died.*

For particular meanings of verbs see the author's *Vocabulary of Verbs of Vernacular Syriac with English translations*.

## DERIVATION.

§ 76. Vernacular Syriac lends itself very much to the regular formation of derivatives. From all verbs nouns may be formed denoting an action or an agent.

NOUNS OF ACTION. (1) First Conjugation verbs form a noun of action as noted above in the sections on verbs, §§ 31—44 incl.

The second and third radicals take Zqapa, and ܐ is added. Thus we have ܦܕܝܬܐ *the act of finishing*, from ܦܕܝܬܐ *to finish*. Nouns thus formed (which are all masculines) are used also as pure substantives, and not only in the formation of tenses, but the plural is rare in most of them. For variations due to weak letters in the root see §§ 38—44 incl. This is a common O.S. formation.

These nouns are often used to denote the thing done rather than the action; thus ܥܒܕܬܐ *a deed*, (a noun not much used in U.), from ܥܒܕܐ *to do*; ܦܠܬܐ *a fight*, from ܦܠܬܐ *to fight* (the form ܦܠܬܐ, for which see below, is not much used in this verb); ܫܦܬܐ, from ܫܦܬܐ *to be empty*, in Al. = *a dish or jar* (= ܡܕܢܐ U. O.S. ܡܕܢܐ K.); ܦܕܬܐ, from ܦܕܬܐ *to spread*, in K. = *a tablecloth* (= ܦܕܬܐ U. Tkh.).

(2) Second Conjugation verbs form a noun of action by giving the first radical the same vowel that it has in the present participle, and by giving the second, or in quadriliterals the third, either Rwaṣa or Rwakha:—Rwaṣa if the first has Pthakha, and Rwakha if the first has Zqapa; the termination being ܐܝܬܐ. Thus ܡܪܝܬܐ *loving*, from ܡܪܝܬܐ *to love*; ܡܠܝܬܐ *commanding*, from ܡܠܝܬܐ *to command*; ܡܠܝܬܐ *causing to be killed*, from ܡܠܝܬܐ *to cause to be killed*. For variations see as above.

(3) More commonly used, apart from the formation of tenses, are the nouns of action in ܐܝܬܐ, except in the Alqosh dialect, where in the case of first conjugation verbs the first formation is more common; e.g. ܡܠܝܬܐ is more usual in Al. than ܡܠܝܬܐ *birth, being*.

These nouns are thus formed. First Conjugation verbs give the second radical Zqapa, and add the termination; but second conjugation verbs give the first radical the same vowel as the present participle, and the second radical, or in quadriliterals the third, Pthakha. Thus we have ܦܠܬܐ *the act of going out*, from ܦܠܬܐ *to go out* (first conjugation); but ܡܠܬܐ *the act of putting out*,

from **مَفْلُوحٌ** to put out (second conjugation); so **مُحِبَّةٌ** the act of loving, from **حَبِبْتُ** to love. These nouns are feminine and take the sixth form of plural. In Sal. etc. those derived from conj. 2 have Zlama on the first radical.

The Mim preformative, if vowelless, is silent in U. Sal. etc., and sometimes in K., usually in Al. Z. In K. and Al. there is sometimes a difference in meaning according as the Mim is sounded or not: thus **مَكْدَمَةٌ** is the act of patching, **مَكْدَمٌ** a cloth K.; **مَدْنَمَةٌ** is the act of telling, **مَدْنَمٌ** a word, Al. These nouns sometimes denote rather the thing done than the action, as above; thus **مَشْرَبٌ** = a drink, from **شَرِبَ** to drink (= **مُشْرَبٌ** Al., O.S.). They are often used where we should use a finite verb; thus, as *I think* = **أَفَكُنْ** **دَبِبَ**. We may notice **مُجَلِّدٌ** a razor, from **جَلَدٌ** to cause to be shaved. Note also that in Tīari there is a difference between **حَكْمَةٌ** or **حَكْمٌ** a snack in the early morning, from **حَكَّ** to taste, and **حَكْمَةٌ** breakfast, which is also the common word in U.; both also denote the act of tasting. **مُصَوِّلٌ** balance U. (= **مُصَوِّلٌ** K., O.S.; root **صَوَّلَ**) is not of this class.

*Variations.* (a) Verbs **فَعَلَ** or **فَعِلَ** when they interchange the first and second radicals in the formation of the tenses, § 38, interchange them also in making these nouns of action; e.g. **لَعْنَةٌ** learning, from **لَعِنَ** to learn. So **أَمَدٌ** to bind, makes **مَدْنَمٌ** U. Q. Sal. Gaw., but **مَدْنَمٌ** Ti. MB. Sh. Al. Ash.

(b) Verbs **بَقِيَ** change **ي** into **ل**; as **فَتْلَةٌ** remaining or remainder, from **فَقِيَ** to remain; for verbs with medial **د** see § 40.

(c) Verbs **سَمِعَ** add **ل** after **د**, which is silent, as **مَسْمَعَةٌ** hearing, from **سَمِعَ** to hear. It is then customary to write Zqapa on the

second radical of second conjugation verbs (the third in quadriliterals).

(d) Verbs ܕ change ܕ to ܐ, as ܕܠܥܡܪܐ *revealing*, from ܕܠܥܡܪܐ *to reveal*. Here also it is usual to write Zqapa in the second conjugation, as ܕܡܨܠܐ *delivering*, from ܕܡܨܠܐ *to deliver*.

We must distinguish ܕܠܥܡܪܐ *clothing*, and ܕܠܥܡܪܐ *the act of clothing*; ܕܡܨܠܐ *shame*, and ܕܡܨܠܐ *the act of being ashamed*.

(4) Nouns of action are occasionally formed by giving the first radical Rwaṣa, and by adding ܕܐ, as in O.S. Words marked with an asterisk are ecclesiastical or literary only.

*Words of the form ܕܡܨܠܐ.*

ܕܡܨܠܐ O.S.\* *a saint's day*, lit. *memorial* (ܕܡܨܠܐ *to remember*, O.S.); the ܕ sound remains in the substantive.

ܕܡܨܠܐ O.S. *blessed*, (ܕܡܨܠܐ § 46).

ܕܡܨܠܐ O.S. *learning* (ܕܡܨܠܐ *to learn*, O.S.).

ܕܡܨܠܐ K. *fuel*, see below (ܕܡܨܠܐ *to burn*, O.S.).

ܕܡܨܠܐ O.S., Al. *illness* = ܕܡܨܠܐ U. K. (ܕܡܨܠܐ Al. *to be ill*, as O.S. Ethp'el).

ܕܡܨܠܐ O.S.\* *need* [Lord's prayer only], (ܕܡܨܠܐ *to need*, O.S.).

ܕܡܨܠܐ (ܕܡܨܠܐ) O.S.\* *a noun of action* (O.S. ܕܡܨܠܐ *to act*).

ܕܡܨܠܐ O.S.\* *help* (O.S. ܕܡܨܠܐ *to help*). Certain collects at the daily services are so called.

ܕܡܨܠܐ O.S.\* *commemoration* (O.S. ܕܡܨܠܐ *to remember*).

ܕܡܨܠܐ Ti. see below.

ܕܡܨܠܐ O.S. *work* (rare), see below (ܕܡܨܠܐ *to work*, O.S.).

- فَمَصْدَرٌ** O.S. *a command*; in U. the **ص** often becomes **س**, in Al. **أ**, §§ 119, 120 (**فَصِدْ** K. *to command*, O.S. = **مَفَصِدٌ** U.).
- فَمَذْنٌ** O.S., K. *a reward* (**فَذِنٌ** *to pay*, O.S.).
- فَمَذَنٌ** O.S. *salvation* (O.S. **فَذَص** *to save* = N.S. **مَفَذَصٌ**).
- صَمَفَذَنٌ** Al. J. Baz, see below.
- صَمَذَنٌ** O.S. *an offering, Holy Communion* (O.S. **بَذَنٌ** *to offer* = N.S. **مَبَذَنٌ**).
- صَمَبَضَنٌ** O.S. *forgiveness* (**صَبَضَ** *to forgive*, O.S.).
- صَمَلَجَنٌ** O.S.\* *authority, jurisdiction* (O.S. **صَلَجَ** *to rule*).
- صَمَجَلَنٌ** O.S. Al. *hope, confidence* (**أَجَلٌ** Al. *to trust*, O.S.).

These are masculines and take the first plural.

With these compare: **بُذِنٌ** O.S. m. *destruction*; **بُذْنٌ** m. (O.S. **بَذَنٌ**) *examination*, § 77; **بُصْدِنٌ** O.S. m. *fuel*; **بُصْدَنٌ** Al. m. *affliction* = **بُصْدَمٌ** f. U. p. 27; **بُصْمَكَنٌ** Tkh. O.S. (**بُصْمٌ** Ti.) *fog* [O.S. *darkness*] = **بُصْمٌ** U.; **بُصْفَذَنٌ** Tkh. (**بُصْفٌ** Al. J. Baz) *a booth*.

Also the following masculines: **بُيْحَنٌ** O.S., Ti. *destruction* [O.S. *ease*]; **بُيْنٌ** O.S. *a building*; **بُيْلَانٌ** O.S. *revelation, the Transfiguration, the Apocalypse*, also a man's name (especially given to those born on August 6); **بُيْمَانٌ** *father-in-law*, = O.S. **بُيْمَانٌ**; **بُيْمَنٌ** O.S. *number*; **بُيْمَنٌ** *a sign of omission in writing*; **بُيْلَسَنٌ** *work* (O.S. **بُيْلَسٌ**); **بُيْمَنٌ** O.S. *cattle* (lit. *a possession*); **بُيْمَنٌ** O.S.\* *a lection, lesson* (in the Liturgy).

(5) Nouns of action formed by giving the first radical Rwaṣa, and the last two Zqapa, are much more common. This is a favourite Pa'el formation in O.S., and the second radical in triliterals, with one

exception, is hard. These nouns are masculine and take the first plural. They do not take a preformative Mim.

*Nouns of the forms* ܡܚܠܐ, ܡܚܠܐ etc.

Those marked with an asterisk are ecclesiastical or literary only.

ܡܚܠܐ O.S. *babbling, confusion*, (ܡܚܠܐ to babble, O.S.).

ܡܚܠܐ O.S. *pleasure* (ܡܚܠܐ to please, O.S. Pa.).

ܡܚܠܐ O.S.\* *marriage, marriage service-book* (ܡܚܠܐ to bless, marry tr. O.S. Pa.).

ܡܚܠܐ O.S. *a cooked dish* (ܡܚܠܐ to cook, O.S. Pa.).

ܡܚܠܐ temptation (ܡܚܠܐ to tempt, Arab.).

ܡܚܠܐ O.S.\* *deed* (ܡܚܠܐ to rule, O.S. Pa.).

ܡܚܠܐ K. see § 108.

ܡܚܠܐ O.S. *a spelling-book* [also in O.S. *meditation*] (ܡܚܠܐ to spell, and to meditate, both as O.S. Pa.).

ܡܚܠܐ O.S.\* *a division of the Psalter* (O.S. ܡܚܠܐ to praise).

ܡܚܠܐ O.S.\* *joining together, marriage* (ܡܚܠܐ = O.S. Pa. ܡܚܠܐ to join, marry).

ܡܚܠܐ O.S.\* *a hymn, a church procession* (O.S. ܡܚܠܐ to make a procession).

ܡܚܠܐ O.S.\* *a Gradual* (ܡܚܠܐ to sing, O.S. P'al and Pa.).

ܡܚܠܐ O.S.\* *renewal*, esp. of the Holy Leaven (ܡܚܠܐ to renew, O.S. Pa.).

ܡܚܠܐ (ܡܚܠܐ) *hurt, injury* (ܡܚܠܐ to injure, § 83 A. 7<sup>a</sup>).

ܡܚܠܐ O.S.\* *absolution* (ܡܚܠܐ K. Al. to absolve, O.S. Pa.).

ܡܚܠܐ O.S. *thought*, also ܡܚܠܐ, (ܡܚܠܐ to think, O.S.).



**ܡܒܪܚܝܢܐ** O.S.\* (**ܐܒܪܚܝܢܐ** also in O.S) *the Benediction*, in church (**ܡܒܪܚܝܢܐ** to give the blessing, O.S.).

**ܡܕܠܝܢܐ** *spoiling of a child* (**ܡܕܠܝܢܐ** to spoil tr.).

**ܡܕܠܝܢܐ** K., O.S. *green* = **ܡܕܠܝܢܐ** U. (**ܡܕܠܝܢܐ** § 45 b).

**ܡܕܠܝܢܐ** O.S.\* *crown, crowning, a marriage ceremony* (O.S. **ܡܕܠܝܢܐ** to crown).

**ܡܕܠܝܢܐ** *a hem* (**ܡܕܠܝܢܐ** to hem, § 83 A. 12).

**ܡܕܠܝܢܐ** O.S. *shroud* (**ܡܕܠܝܢܐ** to shroud, O.S. Pal, Pa. Aph.).

**ܡܕܠܝܢܐ** O.S. *a large sheet of paper folded into several pages* (O.S. **ܡܕܠܝܢܐ** to shut).

**ܡܕܠܝܢܐ** O.S.\* *name of some of the long prayers in the Liturgy* (O.S. **ܡܕܠܝܢܐ** to beseech).

**ܡܕܠܝܢܐ** O.S.\* *a lexicon*, esp. K. (O.S. **ܡܕܠܝܢܐ**, **ܡܕܠܝܢܐ** to collect).

**ܡܕܠܝܢܐ** O.S. *humiliation* (**ܡܕܠܝܢܐ** to be meek, § 81).

**ܡܕܠܝܢܐ** O.S.\* *commentary* (**ܡܕܠܝܢܐ** to comment, O.S.).

**ܡܕܠܝܢܐ** *sifted flour* (**ܡܕܠܝܢܐ** to sift).

**ܡܕܠܝܢܐ** O.S. *resurrection* (**ܡܕܠܝܢܐ** to raise, O.S. Pa.).

**ܡܕܠܝܢܐ** O.S.\* *libation, the mixed chalice* (**ܡܕܠܝܢܐ** to make a libation, O.S. Pa.).

**ܡܕܠܝܢܐ** O.S.\* *Advent, the season* (O.S. **ܡܕܠܝܢܐ** to expect [= **ܡܕܠܝܢܐ** N.S.], to announce).

**ܡܕܠܝܢܐ** O.S. *the Ascension* (O.S. **ܡܕܠܝܢܐ** to ascend = **ܡܕܠܝܢܐ** N.S.). Also called in U. **ܡܕܠܝܢܐ ܕܠܐ** because little girls on that day make a procession dressed as brides.

**ܡܕܠܝܢܐ** O.S.\* *conjugation* (**ܡܕܠܝܢܐ** to conjugate, O.S.; lit. to bud).

**ܡܠܟܬܐ** wonder = **ܝܠܡܕܐ** Al. (**ܡܠܟܬܐ** to wonder, Arab.).

**ܡܠܟܬܐ** O.S.\* burial (O.S. **ܚܒ** to shroud, hence to bury).

**ܡܠܟܬܐ** O.S. delay (**ܡܠܟܬܐ** to delay; O.S. to supplant).

**ܡܠܟܬܐ** forgiveness (**ܡܠܟܬܐ** to forgive).

**ܡܠܟܬܐ** O.S.\* division, doubt, § 98 (**ܡܠܟܬܐ** § 42).

**ܡܠܟܬܐ** (for **ܡܠܟܬܐ**) ruin (**ܡܠܟܬܐ** to ruin, Chald. Pa.).

**ܡܠܟܬܐ** O.S.\* command (**ܡܠܟܬܐ**, **ܡܠܟܬܐ** to command, O.S. P'al and Pa.).

**ܡܠܟܬܐ** O.S. translation, meaning (**ܡܠܟܬܐ** to translate, O.S. Pa.).

**ܡܠܟܬܐ** O.S.\* consecration, Liturgy (**ܡܠܟܬܐ** to sanctify, O.S. Pa.).

**ܡܠܟܬܐ** O.S.\* the interjections of the deacon in the Liturgy (O.S. **ܡܠܟܬܐ** to praise).

**ܡܠܟܬܐ** O.S.\* hardening, non-aspiration (**ܡܠܟܬܐ** to be hard; O.S. Pa. to harden), § 3.

**ܡܠܟܬܐ** O.S.\* softening, aspiration (**ܡܠܟܬܐ** to be soft, § 81), § 3.

**ܡܠܟܬܐ** O.S. pride (**ܡܠܟܬܐ** Ti. to be proud, O.S. = **ܡܠܟܬܐ** U. § 30).

**ܡܠܟܬܐ** O.S. change (**ܡܠܟܬܐ** to change, O.S.).

**ܡܠܟܬܐ** O.S.\* end (O.S. **ܡܠܟܬܐ** to end tr.).

**ܡܠܟܬܐ** O.S.\* confirmation of a bishop's consecration by the Catholicos (O.S. **ܡܠܟܬܐ** to confirm).

**ܡܠܟܬܐ** unfaithfulness (**ܡܠܟܬܐ** K. to forsake; O.S. Pa. to dismiss).

**ܡܠܟܬܐ** O.S. beginning; also (\*) a short psalm in the daily services (**ܡܠܟܬܐ** to begin, O.S. Pa.).

**ܡܠܟܬܐ** O.S. education, discipline (O.S. **ܡܠܟܬܐ** to teach).

ܐܕܝܢܐ O.S.\* *commentary* (ܐܕܝܢܐ to interpret, O.S.).

ܐܕܝܢܐ translation (ܐܕܝܢܐ to interpret, Arab.).

ܐܕܝܢܐ O.S. *provision* (ܐܕܝܢܐ to provide, O.S.).

ܐܕܝܢܐ O.S. *mending* (ܐܕܝܢܐ to mend, O.S. Pa.; also ܐܕܝܢܐ N.S.).

Several nouns, chiefly foreign, are of this form but are not verbal nouns; as ܐܕܝܢܐ O.S.\* m. *stole*, ὠπάριον, *orarium*; ܐܕܝܢܐ O.S.\* m. *girdle*, ζωνάριον; ܐܕܝܢܐ K. Al. Z. m. *male servant*, cf. ܐܕܝܢܐ § 114 b; ܐܕܝܢܐ m. *flower*, Turk.; ܐܕܝܢܐ m. *magpie*; ܐܕܝܢܐ f. *frock-coat*; ܐܕܝܢܐ *advantage*; ܐܕܝܢܐ *poor*; ܐܕܝܢܐ m. *strap for a cap*; and others.

§ 77. NOUNS DENOTING THE AGENT are formed from verbs as follows:

(1) The first radical has Zqapa in the first conjugation, Pthakha in the second, and ܐܕܝܢܐ is added; as ܐܕܝܢܐ a *fighter*, from ܐܕܝܢܐ to fight; ܐܕܝܢܐ a *translator*, from ܐܕܝܢܐ to translate (not ܐܕܝܢܐ as St.). These nouns are masculine and take the first plural. But they may also be used adjectivally: thus ܐܕܝܢܐ may mean *fighting* (as an epithet). A feminine in ܐܕܝܢܐ with the sixth plural may also be formed, as ܐܕܝܢܐ a *fighting woman*; but the fem. plural is uncommon. If used adjectivally the first plural will be used in the feminine, not the sixth; see under Adjectives, § 22. In Q. Sal. Gaw. the first syllable takes Zlama for Zqapa or Pthakha in second conjugation verbs.

These agents from the first conjugation are not used in O.S., Al. Ash.; those of the form ܐܕܝܢܐ being substituted; see below (3).

We must distinguish from these nouns words of the form ܐܕܝܢܐ, ܐܕܝܢܐ, ܐܕܝܢܐ (§ 76) which are not agents.

Note that **ܕܚܕܐ** *rain*, from **ܕܚܐ** *to rain*, is an inanimate agent. We must also distinguish between **ܕܚܕܐ** *examination*, and the agent **ܕܚܕܐ** *examiner*; between **ܕܚܕܐ** *palatable* (from **ܕܚܐ** *a taste*) and **ܕܚܕܐ** *a taster*; between **ܕܚܐ** *hearer* (pron. 'ܕ' in U.) and **ܕܚܐ** *made of wax*. **ܕܚܐ** means both *brittle* and *one who breaks*. Some Alqosh agents are noticeable: **ܕܚܐ** *the East* (lit. *causing to ascend*); **ܕܚܐ** (ܕ) *the West* (lit. *causing to set*); **ܕܚܐ** *descent of a hill* (lit. *causing to descend*: = U. **ܕܚܐ**). Note also **ܕܚܐ** U. K. *a cullender* (lit. *a strainer*), and **ܕܚܐ** (no Mim) *tradition*, from **ܕܚܐ** *to deliver*.

*Variations.* (a) In verbs of the second conjugation, second and third divisions, Zlama under the second (third) radical is retained in U. Sal. &c., as **ܕܚܐ** U. *lover*, from **ܕܚܐ** *to love*; **ܕܚܐ** U. *speaker*, from **ܕܚܐ** *to speak*; but not in K. Al. except in quadriliterals where there would be a difficulty of pronunciation, in which case an euphonic vowel is retained, as **ܕܚܐ** K. Al. *one who causes to be killed*, **ܕܚܐ** Al. *one who confesses*.

(b) In verbs **ܕܚܐ** or **ܕܚܐ** the ܕ is changed into ܐ, as **ܕܚܐ** from **ܕܚܐ** *to remain*; **ܕܚܐ** from **ܕܚܐ** *to reveal*.

(c) In **ܕܚܐ** verbs of the second conjugation, second and third divisions, the ܐ takes Khwaṣa in U.; thus **ܕܚܐ** from **ܕܚܐ** *to understand*. But in K. we have **ܕܚܐ**.

(d) Generally, in verbs **ܕܚܐ**, ܐ is added in K., not in U., as **ܕܚܐ** K., **ܕܚܐ** U. from **ܕܚܐ** *to hear*.

(e) In verbs medial ܐ, ܐ is sometimes added after ܐ, some-

times not. In the former case **د** is silent. Thus from **يَحِي** to bear, carry, we have **يَحْيِي** or **يَحْيِي**.

(f) For variations in irregular verbs see §§ 46, 47. Those which have in U. Pthakha for the present participle retain it for the agent. In U. the agents of **يَحِي**, **مَدِي** are **يَحْيِي**, **مَدْيِي**.

(2) *An habitual agent* is denoted in a limited number of words by giving the first radical Zqapa, the second Rwakha, and by adding **ي**. These nouns are masculine and take the first plural; they are derived from the first conjugation (P'al). Note that **فَلَّي** = *one who at the moment is fighting*; **فَلَّي** = *one who is in the habit of fighting*. A few verbs also form a feminine in **ي**, with the sixth plural. Verbs **د** often change **ي** into **و**, verbs **ل** often add **و**. Some of these words denote inanimate agents, or have acquired a secondary meaning; those marked with an asterisk are ecclesiastical or literary only.

Words of the forms **فَعْلِي**, **فَعْلِي**.

**أَجْعِي** a glutton (**أَجَد** to eat, O.S.).

**أَجْعِي** ant, § 100 f. (No first conj. verb, but **أَجْعِي** to creep.)

**أَجْعِي**, f. **أَجْعِي**, Al. bright (**أَجَد** K. Al. to illumine, O.S., cf. **أَجْد** light).

**أَجْعِي** O.S. and **أَجْعِي** a wooden spoon (**أَجَد** K., O.S. to stir = **أَجْعِي** U.).

**أَجْعِي** (for **أَجْعِي**) a crying child (**أَجَد** to weep, O.S.).

**أَجْعِي**, rarely **أَجْعِي** [which in O.S. = a swallower] and **أَجْعِي** throat (**أَجَد** to swallow, O.S.). Hence **أَجْعِي** a glutton.

**أَجْعِي**, f. **أَجْعِي**, U. dry, also metaph. stubborn (**أَجَد** to dry, intr.).

**أَجْعِي** O.S. creator (**أَجَد** to create, O.S.).

ܕܕܥܐܬܐ *a sore on the neck*, = O.S. ܕܕܥܐܬܐ (*ܕܕܥܐܬܐ to flash as lightning*, as O.S., hence also metaph. *to have a sudden pain*).

ܕܕܥܐܬܐ K. *a beggar* (*ܕܕܥܐܬܐ to beg*, in O.S. *to collect*). In U. ܕܕܥܐܬܐ.

ܕܕܥܐܬܐ (hard Kap) *a gull*, also *a dimple* (*ܕܕܥܐܬܐ to laugh*, § 95 e); O.S. ܕܕܥܐܬܐ *a laughter*.

ܕܕܥܐܬܐ *a spy* (*ܕܕܥܐܬܐ K. to spy*, Arab. = ܕܕܥܐܬܐ K. U.).

ܕܕܥܐܬܐ *pumice stone* [O.S. *a locust*] (*ܕܕܥܐܬܐ to scrape*, O.S.).

ܕܕܥܐܬܐ *an axle* [O.S. *rolling-pin*] (*ܕܕܥܐܬܐ K. to roll dough*, also *to be silent*, in O.S. *to cut off*).

ܕܕܥܐܬܐ *a hand-mill* (*ܕܕܥܐܬܐ to grind in a hand-mill*, as O.S. Pa., cf. ܕܕܥܐܬܐ K. *to grind coarse*, ܕܕܥܐܬܐ *coarse split peas*). See ܕܕܥܐܬܐ in the next list.

ܕܕܥܐܬܐ *wooden shovel for taking ashes out of earth-ovens* [O.S. *one who sweeps away*], (*ܕܕܥܐܬܐ to shovel*, in O.S. *to sweep away*).

ܕܕܥܐܬܐ *the bank of a hill* (*ܕܕܥܐܬܐ to slide*).

ܕܕܥܐܬܐ *shaft of a cart* (*ܕܕܥܐܬܐ to draw*, O.S.).

ܕܕܥܐܬܐ, f. ܕܕܥܐܬܐ *dripping, leaky as a roof* (*ܕܕܥܐܬܐ to leak*, O.S.).

ܕܕܥܐܬܐ O.S. *a stone pestle* (*ܕܕܥܐܬܐ*, root ܕܕܥܐܬܐ, *to grind to powder*, O.S., cf. ܕܕܥܐܬܐ).

ܕܕܥܐܬܐ O.S. *disputer* (*ܕܕܥܐܬܐ to dispute*, O.S.).

ܕܕܥܐܬܐ O.S. (also ܕܕܥܐܬܐ in O.S.) *a bowl* (no verb).

ܕܕܥܐܬܐ K. or ܕܕܥܐܬܐ U. *a coward* (*ܕܕܥܐܬܐ to fear*, § 83 D. c).

Hence ܕܕܥܐܬܐ *cowardly*.

ܐܕܝܥܐ, *an oppressor* (ܐܕܝܥܐ U. K., Arab. = ܐܕܝܥܐ Al., O.S. *to oppress*. Cf. O.S. ܐܕܝܥܐ *to distort*).

ܐܕܝܥܐ O.S. *a vagabond* (ܐܕܝܥܐ *to wander about*, O.S.).

ܐܕܝܥܐ K., O.S. or ܐܕܝܥܐ U. *a sharp-sighted person* (ܐܕܝܥܐ *to see*, O.S.).

ܐܕܝܥܐ O.S. *a pounder* (ܐܕܝܥܐ *to pound*, O.S.).

ܐܕܝܥܐ *a currycomb* (ܐܕܝܥܐ *to curry*, § 95 e, O.S. ܐܕܝܥܐ), [both hard Kap in N.S.].

ܐܕܝܥܐ O.S. *a thinker* (ܐܕܝܥܐ *to think*, O.S.).

ܐܕܝܥܐ *a pestle* [in O.S. *a goldsmith*] and ܐܕܝܥܐ *a mortar* (ܐܕܝܥܐ *to pound* = ܐܕܝܥܐ Chald.; in O.S. *to fuse metal*).

ܐܕܝܥܐ, f. ܐܕܝܥܐ, O.S.\* *passive in grammar* (O.S. ܐܕܝܥܐ *to suffer*).

ܐܕܝܥܐ *a suitor, also a beggar* (ܐܕܝܥܐ *to ask*, Arab.). Hence perhaps ܐܕܝܥܐ (for 'ܐܕܝܥܐ) *spousals*.

ܐܕܝܥܐ K., O.S., or ܐܕܝܥܐ U. (pron. ܐ = ܐ), and ܐܕܝܥܐ *an acquaintance* (ܐܕܝܥܐ *to know*, O.S.). Cf. ܐܕܝܥܐ in the next list.

ܐܕܝܥܐ O.S. *a learner* (ܐܕܝܥܐ *to learn*, O.S.). Cf. ܐܕܝܥܐ in the next list.

ܐܕܝܥܐ, f. ܐܕܝܥܐ, O.S. *heavy* (ܐܕܝܥܐ K., O.S. *to make heavy*).

ܐܕܝܥܐ *a sulky man* (ܐܕܝܥܐ *to be angry*, § 113 d).

ܐܕܝܥܐ *a seizer* (ܐܕܝܥܐ *to seize*, Arab.).

ܐܕܝܥܐ *a broom* (ܐܕܝܥܐ *to sweep*, O.S.).

ܐܕܝܥܐ *a pruning knife, a chisel* (ܐܕܝܥܐ *to prune*, O.S.).

ܐܕܝܥܐ O.S., and ܐܕܝܥܐ *apostate, infidel* (ܐܕܝܥܐ *to deny*, O.S.).

**ܚܕܗܐ** *choleric* (**ܚܕܐ** to be angry, Arab.).

**ܚܕܗܐ** O.S.\* *preacher* (very rare), cf. **ܚܕܐ** § 45 g. But **ܚܕܗܐ** a *litany* or a *sermon*, is commonly used.

**ܚܕܗܐ** *sad* (**ܚܕܐ** K. Al. to be sad, O.S.).

**ܚܕܗܐ**, f. **ܚܕܐ**-, O.S. *fitting* (**ܚܕܐ** to suit, O.S.).

**ܚܕܗܐ** or **ܚܕܗܐ** *jaw* (**ܚܕܐ** to chew, O.S.).

**ܚܕܗܐ** O.S. a *mortal* (**ܚܕܐ** to die, O.S.).

**ܚܕܗܐ** (for **ܚܕܐ**), f. **ܚܕܐ**?, *sickly* (**ܚܕܐ** to be ill, O.S.).

**ܚܕܗܐ**, f. **ܚܕܐ** *barking* (**ܚܕܐ** to bark, O.S.).

**ܚܕܗܐ**, f. **ܚܕܐ** *shying* (**ܚܕܐ** to shy, in O.S. to leap).

**ܚܕܗܐ** Ti. a *biter* (**ܚܕܐ** Ti. to bite).

**ܚܕܗܐ** (or **ܚܕܐ**) a *drop* (**ܚܕܐ** to drip, O.S.).

**ܚܕܗܐ**, f. **ܚܕܐ**-, soft Kap, *shy, modest* (**ܚܕܐ** to be shy, O.S.) = O.S.

**ܚܕܗܐ**, Pthakha form, hard Kap.

**ܚܕܗܐ**, f. **ܚܕܐ** *biting, stinging*, for **ܚܕܐ** (**ܚܕܐ** to bite, sting, Chald. **ܚܕܐ** to perforate).

**ܚܕܗܐ** a *cotton beater* [a forked stick] (**ܚܕܐ** to beat, shake, O.S.).

**ܚܕܗܐ** O.S. a *semantron*, a wooden board and mallet beaten together to call people to church (**ܚܕܐ** Tkh. Al., O.S. [Shin silent U.], to hit, strike).

**ܚܕܗܐ** K. [**ܚܕܐ** is usually added], a *sty in the eye* (**ܚܕܐ** K. to shut, fill up, § 95).

**ܚܕܗܐ** a *sacristan, churchwarden* [in O.S. an overseer, esp. a chorepiscopus, because his duty was to visit], (**ܚܕܐ** K., O.S. to visit). Colloquial in U.



**خَجَدَ**, f. **خَجْدٌ**-, O.S.\* *active*, in grammar (**خَجِدْ** to do, O.S.).

**خَجَدَ**, f. **خَجْدٌ**-, O.S. *transitory* (**خَجِدْ** to pass, O.S.).

**خَجَدَ** Al. a torturer (**خَجِدْ** Al. to torture, § 95 e).

**خَجَدَ**, f. **خَجْدٌ**-, Al. *straight* (**خَجِدْ** Al. to be straight, Arab.).

**خَلَدَ** a street [in O.S. one who enters], and **خَلَدَ** a lane, a passage in a house or outside (O.S. **خَلَدْ** to enter).

**خَمَدَ** O.S. an inhabitant (**خَمِدْ** to inhabit, O.S.).

**خَذَ**, f. **خَذٌ**-, K. *swift* (**خَذِ** K. Al. to run, in U., O.S. to run away).

**فَحَسَ** a flat cake of dried manure fuel (**فَحِسْ** to be flat, Arab.).

**فَحَسَ**, f. **فَحْسٌ**-, K. *cool*, § 21 (10) (**فَحِسْ** to be cool, O.S.).

**فَلَسَ** a fighter (**فَلِسْ** to fight, § 97).

**فَصَحَ** K. or **فَصَحَلْ** U. a step (**فَصَحْ** to step, O.S.; whence also the derived verb **فَصَحَجَ**, pron. **فَصَحْ**).

**فَصَحَ** O.S.\* a paragraph (**فَصَحْ** K. to cut, abbreviate, O.S.).

**فَصَدَ** O.S.\* the imperative mood (**فَصِدْ** to command, O.S.; usually **فَصَدِ** U.).

**فَذَجَ** a skin eruption (**فَذِجْ** to chafe, O.S.).

**فَذَمَ**, f. **فَذْمٌ**-, sharp (**فَذِمْ** to cut, O.S.).

**فَذَمَ** O.S. a Saviour, also (in N.S.) the tail of a final letter (**فَذِمْ** to finish intr., in O.S. to save, as N.S. **فَذِمَ**).

**فَذَمَ** book marker [in O.S. separator], and **فَذَمَ** tablet, table of the law (**فَذِمْ** to separate, O.S.).

ܦܩܬܝܬܐ *hand's breadth* (O.S. [?] ܦܩܬܝܬܐ *to measure with the hand*).

ܦܩܬܝܬܐ, f. ܦܩܬܝܬܐ, *tepid* (ܦܩܬܝܬܐ, pron. ܦܩ in U., *to be tepid*).

ܦܩܬܝܬܐ O.S. *a murderer* (ܦܩܬܝܬܐ *to kill*, O.S.).

ܦܩܬܝܬܐ, f. ܦܩܬܝܬܐ, O.S. *light* (not heavy), in K. *quick* (O.S. ܦܩܬܝܬܐ *to be light*, whence N.S. ܦܩܬܝܬܐ § 83 A. 2).

ܦܩܬܝܬܐ *a biter* (ܦܩܬܝܬܐ *to bite*, p. 115). [Distinguish ܦܩܬܝܬܐ or ܦܩܬܝܬܐ *cartilage, tendon*.]

ܦܩܬܝܬܐ O.S.\* *a reader*, and ܦܩܬܝܬܐ *a cock* (ܦܩܬܝܬܐ *to crow, call read*, O.S.).

ܦܩܬܝܬܐ *a wooden rake* (ܦܩܬܝܬܐ *to sweep*, p. 116).

ܦܩܬܝܬܐ K. or ܦܩܬܝܬܐ U. *a valley*, in Ti. *a torrent* (= O.S. ܦܩܬܝܬܐ *a torrent*) and ܦܩܬܝܬܐ K. or ܦܩܬܝܬܐ U. *id.*, root-meaning *to go (?) to explore*, as Heb. Pi.

ܦܩܬܝܬܐ, f. ܦܩܬܝܬܐ *quick* (ܦܩܬܝܬܐ *to run*, O.S. ܦܩܬܝܬܐ).

ܦܩܬܝܬܐ O.S. and ܦܩܬܝܬܐ *a paramour* (ܦܩܬܝܬܐ K. *to love*, O.S.).

ܦܩܬܝܬܐ O.S.\* *a period of seven weeks* (no verb).

ܦܩܬܝܬܐ, f. ܦܩܬܝܬܐ *fragile* (ܦܩܬܝܬܐ *to break*, O.S.), cf. p. 224.

ܦܩܬܝܬܐ *a pair of tongs, or a large bone* (ܦܩܬܝܬܐ *to take*, O.S.).

ܦܩܬܝܬܐ *a button* (ܦܩܬܝܬܐ *to button*).

We may add ܦܩܬܝܬܐ U. (ܦܩܬܝܬܐ K.) *victory*, for ܦܩܬܝܬܐ, from ܦܩܬܝܬܐ (ܦܩܬܝܬܐ K.) *to conquer*, though ܦܩܬܝܬܐ is not found. Cf. ܦܩܬܝܬܐ above.

Several other words (mostly foreign) of this form are found, which are not derived from verbs; as ܦܩܬܝܬܐ O.S.\* (West Syr. ܦܩܬܝܬܐ) *contest*, of the martyrs, = ἀγων, ἀγωνία; ܦܩܬܝܬܐ O.S. *the prodigal son*,

= ἄσωτος; **גִּלְגֹּתָא** O.S. *Golgotha*; **כֶּדֶשׁ** and **כֶּדֶשֶׁת** *milking vessel*; **כֶּדֶשׁ** *dysentery*, **דֶּלֶת** *doorway*, **סֹלֶה** U. *maternal uncle* (= **סֹלָה** K., O.S.); **חֹדֶל** *tuft of hair on the top of the head* (for **חֹלֶל**, root **חלל** *to crown*?); **חֶפֶץ** *a slap*; **חֶדֶשׁ** *a loose shoe*, and **חֶדֶשֶׁת** *a sandal*; **חֶמֶשׁ** O.S. *the law* (of Moses) = νόμος; **חֶמֶשׁ** U. *paternal uncle* (= **חֶמֶל** K.); **חֶחֶץ** *a small cake*; **חֶחֶץ** *a beetle*; **חֶחֶץ** O.S., Tkh. *table or tablecloth*; **חֶחֶץ** O.S. *rule, canon* = κανών, **חֶחֶץ** or **חֶחֶץ** *sinew, tendon* (see above), and some others. Compare also the following list.

*Pthakha forms* **חֶחֶץ**, **חֶחֶץ**.

The following words are added here to distinguish them from those in the above list; they are not agents, and many of them belong to the O.S. Pa'el formation of which **חֶחֶץ** *a son*, lit. *one begotten*, is an example, (distinguish O.S. **חֶחֶץ** *a father*, lit. *one who begets*). In U. most of these are usually pronounced with Zqapa on the first; but the Pthakha usually remains in K. Al. In Q. Sal. J. Gaw. they often have Zlama, with the second sound. In some cases there is room for hesitation in placing them in this class.

**חֶחֶץ** O.S.\* *furnace*, root **חח**, cf. N.S. **חֶחֶץ** K. *to be smoked*.

**חֶחֶץ** O.S. *oak*.

**חֶחֶץ**, f. **חֶחֶץ** *less, inferior*, O.S. **חֶחֶץ**.

**חֶחֶץ** K. Sh. *sunny side of a hill* (= **חֶחֶץ** or **חֶחֶץ** U.).

**חֶחֶץ**, f. **חֶחֶץ** *large*, perh. from **חֶחֶץ** *to grind coarse* [hence is formed **חֶחֶץ** *to grow* = **חֶחֶץ** U.], see **חֶחֶץ** above.

**חֶחֶץ**, f. **חֶחֶץ** *cold* (of persons), cf. **חֶחֶץ** *to be cold*, p. 120.

**חֶחֶץ** O.S. *apple*.



We may notice here a very common rule with regard to Rwaṣa and Rwakha when they fall in the middle of a word, which has been usually followed in printed books. If the first radical has Zqapa, the second has Rwakha; if the first has Pthakha, the second has Rwaṣa. But this rule is quite arbitrary and does not appear to be desirable; it does not apply to abstracts in **زَقَاقَ** or to diminutives in **زَقَاقَ**, **زَقَاقَ**, which have Rwaṣa and Rwakha respectively.

(3) *An habitual agent* is also denoted by giving the first radical Pthakha, and the second and third Zqapa, adding Alap. These are masculines and take the first plural; they are almost all derived from first conjugation verbs. In Al. Ash. where agents of the first form (p. 223) are not used, all first conjugation verbs thus form agents; elsewhere only a few do so, as in the list given below. In U. Pthakha has the sound of Zqapa in these words; in Sal. Q. Gaw. J. of second Zlama.

*Words of the form **فَعَّلَ**.*

**زَقَقَ** O.S.\* [West Syr. **زَقَقَ**] conjunction (**زَقَقَ** to bind, O.S.).

**زَقَقَ** a cook U. K., a builder Al., O.S. (**زَقَقَ** to build, as O.S.; also to cook).

**زَقَقَ** bee (**زَقَقَ** K. to stick, § 95 d).

**زَقَقَ** O.S. a liar (**زَقَقَ** to lie, O.S. Pa.; no first conj. verb).

**زَقَقَ** O.S. (**زَقَقَ**) a judge (**زَقَقَ** to judge, O.S.).

**زَقَقَ** (**زَقَقَ**) proud (**زَقَقَ** U. to swell, to be proud).

**زَقَقَ** O.S. a singer (**زَقَقَ** to sing, O.S.).

**زَقَقَ** O.S. fornicator (**زَقَقَ** to commit fornication, O.S.).

**زَقَقَ** O.S. weaver, knitter (**زَقَقَ** to weave, knit, O.S.).

**زَقَقَ** O.S. a seer (**زَقَقَ** to see, O.S.).

**زَقَقَ** O.S. a sinner (**زَقَقَ** to sin, O.S.).

ܒܢܝܬܐ O.S. (*khéyâta*) a tailor (ܒܢܝܬܐ to sew, O.S.).

ܒܢܝܬܐ digger (ܒܢܝܬܐ to dig, O.S.).

ܒܢܝܬܐ a reaper (ܒܢܝܬܐ to reap, O.S.).

ܒܢܝܬܐ a turner, joiner (ܒܢܝܬܐ to turn, scoop out, O.S.). Also ܒܢܝܬܐ.

ܒܢܝܬܐ O.S. a wizard (ܒܢܝܬܐ to bewitch, as O.S. Ethpa. No first conj. verb).

ܒܢܝܬܐ O.S. a miller (ܒܢܝܬܐ to grind, O.S.).

ܒܢܝܬܐ a sweeper (ܒܢܝܬܐ to sweep, collect, O.S.).

ܒܢܝܬܐ O.S. a pruner (ܒܢܝܬܐ to prune, O.S.).

ܒܢܝܬܐ an enshrouder (ܒܢܝܬܐ to shroud, O.S. P'al and Aph.).

ܒܢܝܬܐ O.S. a scribe (ܒܢܝܬܐ to write, O.S.).

ܒܢܝܬܐ testy; knotty, as trees (ܒܢܝܬܐ U. = ܒܢܝܬܐ K. to tie in a knot, O.S. ܒܢܝܬܐ).

ܒܢܝܬܐ O.S. a swimmer (ܒܢܝܬܐ to swim, O.S.).

ܒܢܝܬܐ O.S. (Zqapa before Wau) a transgressor (O.S. ܒܢܝܬܐ to transgress).

ܒܢܝܬܐ O.S. a worker, labourer (ܒܢܝܬܐ to work, serve, O.S.).

ܒܢܝܬܐ a fighter (ܒܢܝܬܐ to fight, § 97).

ܒܢܝܬܐ [in O.S. a prodigal] bird = ܒܢܝܬܐ O.S., N.S. (ܒܢܝܬܐ to fly, O.S.).

ܒܢܝܬܐ O.S. huntsman, fisherman (ܒܢܝܬܐ to hunt, fish, O.S.). Cf.

ܒܢܝܬܐ Bethsaida.

ܒܢܝܬܐ tether (ܒܢܝܬܐ K. Al. to tie to a post, and as O.S. to crucify).

مُكِّن *one who prays* (مَكَّن to pray, O.S. No first conj. verb).

مُكِّن *a plucker of grapes* (مَكَّن to pluck, O.S.).

مُكِّن *a sweeper*; also *obstinate, quarrelsome* (مَكَّن to be angry, to sweep; and in K. to squeeze, as Arab., pp. 116, 230).

مُكِّن O.S. (Zqapa before Wau) *a drunkard* (مَكَّن to be drunk, O.S.).

مُكِّن = O.S. مَكِّن *a runner* (مَكَّن to run, O.S. مَكِّن).

مُكِّن *rider* (مَكَّن to ride, O.S., § 46).

مُكِّن *a dancer* (مَكَّن to dance, O.S.).

مُكِّن *a cotton cleaner* (مَكِّن Tk. = مَكِّن Ti. to clean cotton).

مُكِّن O.S. *a deacon* (مَكِّن to serve as a deacon, O.S. Pa.; no first conj. verb).

All the above form feminines in مَكِّن with the sixth plural.

Several are of similar form, but are not agents; as مَكِّن O.S. *trough*; مَكِّن O.S. *God*; مَكِّن goddess (p. 37); مَكِّن O.S. *inner* (Zqapa before Wau); مَكِّن O.S. (gélyâsa) [*the penitent*] *thief*; مَكِّن O.S. *member, limb*; مَكِّن paper, Arab.; مَكِّن K. Al. *alms*, pron. مَكِّن = مَكِّن U.); مَكِّن only begotten; مَكِّن f. *green fruit*; مَكِّن thin, lean; مَكِّن Al. *supper*, Arab.; مَكِّن Al. *neck* (= مَكِّن U. K.), cf. O.S. مَكِّن joints of the body; مَكِّن earthen pot; مَكِّن backbone; مَكِّن O.S. Caiaphas; مَكِّن f. a net, Al. K. (= مَكِّن U.), also in K. a window (= مَكِّن U.) Arab.; مَكِّن a bowl; مَكِّن f. a piece of board in a spinning-wheel; مَكِّن Ti. Sh. a joke (conn. with مَكِّن, § 46?).

Somewhat similar are مَكِّن U. Q. Sh. a beggar = مَكِّن K.; مَكِّن or مَكِّن potsherd, § 88; مَكِّن thief. So مَكِّن plough = O.S. مَكِّن, § 85.

§ 78. (1) ABSTRACT NOUNS are formed, generally from substantives and adjectives, by changing the termination to ܐܝܬܐ, or in Sal. Q. etc. to ܐܝܬܐ, (ܐܝܬܐ Az. ?); if there is no termination, these endings are added on. Thus ܐܝܬܐܐܝܬܐ *truth*, from ܐܝܬܐ *true*; ܐܝܬܐܐܝܬܐ *the calling of a sailor*, from ܐܝܬܐ *sailor*, § 82 (1), cf. ܐܝܬܐ *a ship* (Turk.). These abstracts are feminine and take the sixth and ninth plurals, § 18.

Words ending in ܐܝܬܐ, § 67, p. 168, drop the point under the second Yudh in forming abstracts, and the Yudh becomes consonantal; as ܐܝܬܐ *good*, ܐܝܬܐܐܝܬܐ *goodness*.

A few of these abstracts are formed from particles; as ܐܝܬܐܐܝܬܐ *quality*, from ܐܝܬܐ *how?* (not very common), cf. ܐܝܬܐܐܝܬܐ *how?* § 67; ܐܝܬܐܐܝܬܐ *opposition*, from ܐܝܬܐܐܝܬܐ *against* (see also p. 237); and the irregular ܐܝܬܐܐܝܬܐ U. *proximity*, from ܐܝܬܐ *near*, § 21 (7). For other instances see below. These abstracts are often formed from compounds, as ܐܝܬܐܐܝܬܐ *carelessness*, from ܐܝܬܐܐܝܬܐ *careless* (ܐܝܬܐ *care*).

Some nouns of this form are not abstracts in sense, as ܐܝܬܐܐܝܬܐ *loom* (O.S. *a shop, inn*); ܐܝܬܐܐܝܬܐ *furniture*, from ܐܝܬܐ *a house*, O.S.; ܐܝܬܐܐܝܬܐ *banquet*, from ܐܝܬܐ *guest*, O.S., also 'ܐܝܬܐ U.; ܐܝܬܐܐܝܬܐ Ti. Al. *dinner, noon* (lit. *breakfast*), § 28 (13); ܐܝܬܐܐܝܬܐ *book of the deacon's part in the Liturgy* (also *diaconate*), from ܐܝܬܐ *deacon*, O.S.

Note that ܐܝܬܐܐܝܬܐ *prayer* (ܐܝܬܐ *to pray*), and ܐܝܬܐܐܝܬܐ *plague* (ܐܝܬܐ *to strike*), are not of this form, and have *Rwakha*, § 18 (9).

In some cases the abstract has the same meaning as the original; as ܐܝܬܐܐܝܬܐ = ܐܝܬܐ *doubt* (hard Kap); ܐܝܬܐܐܝܬܐ = ܐܝܬܐ *error*; ܐܝܬܐܐܝܬܐ = ܐܝܬܐ *increase, interest*.



From **سَمَكَة** *girl* (p. 48), we have **سَمَكَاة** *girlhood*.

Several of these abstracts are formed in **مَفْعَلَة**, as:—

**أَيْنَمَا** *whereabouts*, from **أَيْنَ** *where*?

**مَنْزِلَة** O.S.\* *case* (in grammar), from O.S. **مَنْ** = N.S. **مَنْب** *who*?

**أَبَوِيَّة** *fatherhood*, from **أَب** *father*.

**صَدَاقَة** *friendship*, from **صَدِيق** *friendly*, cf. **صَدِيق** *friend*.

**مَقَامُ الْعَكْسِ** *opposite situation*, from **عَكْس** *opposite*. Also

regular. So **مُقَابَلَة** *opposition*.

**دِيَارِيَّة** (U. **د**) *enmity*, from **دِيَارِي** *enemy*, regular in K.

**أَهْلِيَّة** *membership*, from **أَهْلِي** *member*, O.S.

**وَحْدَانِيَّة** O.S. *unity*, from O.S. **وَاحِد** *one* = N.S. **وَاحِد**.

**عِلَاقَة** *relationship*, from **عِلَاق** *a relation*.

**سَيِّئِيَّة** *badness*, from **سَيِّئ** *bad*, § 21 (7). Also regular.

**كِبَرِيَّة** *largeness*, from **كَبَر** *large*, § 21 (7).

**أُمِّيَّة** *motherhood*, from **أُم** *mother*. Also regular.

**غَنِيَّة** K. *richness*.

**كَمِّيَّة** O.S. *quantity*, from **كَمْ** *how much?* O.S.

**مُكَتَبِيَّة** *clerkship*, from **مُكَتَب** *a clerk*. Also regular.

**عَصِيَّة** *obstinacy*, from **عَصِي** *obstinate*.

**بَعِيدِيَّة** *distance*, from **بَعِيد** *far*, § 21 (7).

**عِلْوَ** *shame*, from **عِلْوَ** *ashamed*.

Note also **كَثْرَة** K. f. or **كَثْرَة** Q. Sal. and also U. m.

*multitude, excess*, from **كَثْرَة** *excessive*.



We may notice that abstracts are more used by the Syrians than by Europeans. Thus they will often say **بَذْنَةُ** *human nature*, where we should use the concrete *men*. For the plural of nouns they say **بَذْنَةُ** **بَذْنَةُ**, and so on.

§ 79. (1) DIMINUTIVES are formed by substituting **بَذْنُ** m. (with first pl.) or **بَذْنَةُ** f. (sixth pl.) for the termination of the original; or by adding on these if there is no termination. Thus **بَذْنُ** *a little boy*, from **بَذْنُ** *a boy*; **بَذْنَةُ** *a little wife*, from **بَذْنُ** *a wife*, woman [root O.S. **بَذْنُ** to spin, weave, cf. O.S. **بَذْنُ** *a hired spinster*]; **بَذْنَةُ** *a little sister*, from **بَذْنُ** *a sister*. According to Bar Zu'bi all these nouns have *Rwakha*.

These nouns are also used to denote endearment. Thus a family name for *father* is **بَذْنُ**. (The original is not used.) So **بَذْنُ** *a son* (from O.S. **بَذْنُ** *id.*), **بَذْنُ** *a brother* (from O.S. **بَذْنُ** *id.*), **بَذْنُ** *a grandfather* (from **بَذْنُ** *an old man*, as O.S.; in K. *a grandfather*), **بَذْنَةُ** *a grandmother*, U. (from **بَذْنُ** *a mother or grandmother*, = **بَذْنُ** K.) have now no diminutive force. So **بَذْنُ** *paternal uncle*, from **بَذْنُ** K. *id.*, **بَذْنُ** *maternal uncle*, from O.S. K. **بَذْنُ** *id.* p. 38.

Diminutives rarely denote contempt; as **بَذْنُ** *priestling*, **بَذْنُ** *mannikin*.

This termination is in some words shortened to **بَذْنُ** for vocatives and titles prefixed to names. Thus **بَذْنُ** or **بَذْنُ** *father*; **بَذْنُ** *lit. uncle*, a term of respect used in addressing bishops and old men, especially in U., and also when speaking of bishops. It is also prefixed to the names of old men, as **بَذْنُ** **بَذْنُ** *lit. Uncle James*.



a bridge, **ܐܒܬܐ** for **ܐܒܬܐ** a stone, **ܐܒܬܐ** (with **ܐ**) for **ܐܒܬܐ** a side (**ܐ**)<sup>1</sup>.

§ 80. NEGATIVES are formed by prefixing **ܐܠܐ** both to Syriac words and also to most imported words. But Persian words often prefer **ܐܠܐ**, the Persian equivalent to **ܐܠܐ** (not): as **ܐܠܐ ܐܡܡܝܐ** impossible.

The **ܐܠܐ** is written as a separate word, but it really forms one word with that which follows it and which it negatives; thus, **ܐܠܐ ܐܠܐ ܐܠܐ** about your not coming.

**ܐܠܐ** can also be prefixed to adjectives and adverbs. This gives a more emphatic negative than if **ܐܠܐ** or **ܐܠܐ** were put with the verb. Thus **ܐܠܐ ܐܠܐ ܐܠܐ** it was not-good (bad) is stronger than **ܐܠܐ ܐܠܐ** **ܐܠܐ** it was not good.

**ܐܠܐ** is also used similarly with the infinitive, as **ܐܠܐ ܐܠܐ** to refrain from working, 1 Cor. ix. 6.

§ 81. (1) ADJECTIVES are freely formed from substantives by changing their termination to, or by adding on (a) **ܐܠܐ**; (b) **ܐܠܐ**; (c) **ܐܠܐ**; (d) **ܐܠܐ**. The last three especially denote dwellers in a particular place. These Syriac terminations are very frequently added to foreign words.

Examples. (a) **ܐܠܐ** watery, from **ܐܠܐ** water (O.S., Al. **ܐܠܐ**).

(b) **ܐܠܐ** a Tiari man, from **ܐܠܐ** Tiari (lit. the sheep-folds), one of the Ashiret districts of Kurdistan.

<sup>1</sup> Several in Al. which end in **ܐܠܐ**- are not diminutives; as **ܐܠܐ** wonder, miracle (= **ܐܠܐ** U. K.), **ܐܠܐ** contention (= **ܐܠܐ** U. K.), **ܐܠܐ** remembrance (= **ܐܠܐ** U. K.).



The termination **ܐܝܬܐ** (see above) often denotes the same as the English adjectival termination *-ish*, as **ܚܡܬܐܝܬܐ** *blackish*, from **ܚܡܐ** *black*; **ܪܥܬܐܝܬܐ** *reddish*, from **ܪܥܐ** *red*; so **ܒܕܝܬܐܝܬܐ** *oblong*, from **ܒܕܝܬܐ** *long*. But **ܕܡܝܬܐܝܬܐ** = *grayish*, from **ܕܡܐ** *gray*.

**ܐܝܬܐ** O.S. *singular* (in grammar), from O.S. **ܐܝܬܐ** *one*, is irregular. The word for *plural* is **ܐܝܬܐܝܬܐ** O.S., from O.S. **ܐܝܬܐܝܬܐ** *many*.

From **ܡܠܬܐ** *death*, we have **ܡܠܬܐܝܬܐ** *deadly*, but this is also a masc. substantive = *a plague*. So **ܕܕܝܬܐܝܬܐ** *arm*, for **ܕܕܝܬܐ**; **ܦܕܝܬܐܝܬܐ** *a bully*, from **ܦܕܝܬܐ** *face*. Note also **ܕܡܝܬܐܝܬܐ** = *universal*, as O.S., from O.S. **ܡܠܬܐ** *the whole*.

(2) Adjectives are very much more common in Syriac than in Hebrew; but they are much less common than in European languages. The word **ܡܕܝܬܐ** *lord of*, § 16. ii. *f*, can be prefixed to almost any substantive to make an adjective. Adjectives thus formed are of either gender or number.

(3) Adjectives may be rarely formed by prefixing **ܕ** *of*, to the corresponding substantive, cf. **ܕܡܠܬܐܝܬܐ** *Spirit of holiness* = *Holy Ghost*. So **ܕܕܝܬܐܝܬܐ** *a rose of the plain* (i.e. the fields) = *a wild rose*.

(4) For the English terminations *-able*, *-ible*, the O.S. passive verbal noun in **ܐܝܬܐ** is sometimes used, but not colloquially. Thus **ܡܕܝܬܐܝܬܐ** *measurable*, from **ܡܕܝܬܐ**. But see § 34 for a common method of paraphrasing these expressions.

(5) Adjectives are also formed directly from verbal roots. For those of the forms **ܦܕܝܬܐ**, **ܦܕܝܬܐ** see § 77 (2). More common are those of the old participial form **ܦܕܝܬܐ**, which we must distinguish from

the newer participial form **ܦܥܝܠܐ**. Some of these have become substantives. The Pthakha is usually sounded like Zqapa in U., not in K. Al. Z. In Q. Sal. etc. these usually have long Zlama on the first radical.

*Words of the form ܦܥܝܠܐ.*

(a) *Adjectives.*

**ܦܥܝܠܐ** O.S. *lean* (**ܦܥܝܠܐ** to be lean, O.S. Ethp'el).

**ܦܥܝܠܐ** *envious* (**ܡܥܝܠܐ** to envy, Arab.).

**ܦܥܝܠܐ** O.S. *idle, unemployed* (**ܦܥܝܠܐ** to cease, O.S.).

**ܦܥܝܠܐ** O.S. *pleasant* (**ܦܥܝܠܐ** to be pleased, § 76. 5).

**ܦܥܝܠܐ** K., O.S. *thinned out* (as trees) = **ܦܥܝܠܐ** U., p. 247 (**ܡܥܝܠܐ** to thin out, as O.S. Aph.).

**ܦܥܝܠܐ** O.S., K. *minute*, adj. = **ܦܥܝܠܐ** U. (**ܦܥܝܠܐ** to make fine, O.S.), see below, b, and p. 247.

**ܦܥܝܠܐ** O.S. *righteous* (O.S. **ܦܥܝܠܐ** to be just).

**ܦܥܝܠܐ** Sal. = O.S. **ܦܥܝܠܐ**, *clever* (Chald. **ܦܥܝܠܐ** to cut).

**ܦܥܝܠܐ** O.S., Al. *wise* = **ܦܥܝܠܐ** U. = **ܦܥܝܠܐ** Tkh. (**ܦܥܝܠܐ** K. to be perfect, in O.S. to be wise).

**ܦܥܝܠܐ** O.S., K. *warm* = **ܦܥܝܠܐ** U., p. 247 (**ܦܥܝܠܐ** to be warm, O.S.).

**ܦܥܝܠܐ** O.S. *sharp* (**ܦܥܝܠܐ** to be sharp, O.S.).

**ܦܥܝܠܐ** O.S., K. *honourable* = **ܦܥܝܠܐ** U. (**ܦܥܝܠܐ** K. Al. to make heavy, O.S.).

**ܦܥܝܠܐ** O.S. *gentle, humble*, p. 247 (**ܦܥܝܠܐ** to be gentle, O.S. **ܦܥܝܠܐ**).

**ܦܥܝܠܐ** O.S., K. *bitter* = **ܦܥܝܠܐ** U., p. 247 (**ܦܥܝܠܐ** K., **ܦܥܝܠܐ** U. to be bitter, O.S. **ܦܥܝܠܐ**).



ܦܫܝܬܐ Al. *clean* = ܐܫܡܝܐ U. = ܐܫܝܬܐ Ti. (ܦܫܝܬܐ Al. *to cleanse*, Arab.; *to drip*, U. as O.S. Pa.).

ܦܫܝܬܐ Tkh. *thin* = ܦܫܝܬܐ Ti. = ܦܫܝܬܐ U. (ܦܫܝܬܐ *to be thin*).

ܦܫܝܬܐ Al. *intelligent* (ܦܫܝܬܐ Al. *to understand*, § 39).

ܦܫܝܬܐ O.S.\* *departed* (O.S. ܦܫܝܬܐ *to depart, die*), see below, *b*.

ܦܫܝܬܐ O.S. *ancient* (ܦܫܝܬܐ K. *to be old*, O.S.).

ܦܫܝܬܐ O.S., Al. *rich*; used everywhere for *Dives* in the parable (O.S. ܦܫܝܬܐ *to be rich*).

ܦܫܝܬܐ sober, p. 247 (ܦܫܝܬܐ *to become sober*; also in K. of water, *to become clear*; O.S. Pa. *to strain out*).

ܦܫܝܬܐ O.S. *holy* (ܦܫܝܬܐ *to be holy*, O.S.), see below, *b*.

ܦܫܝܬܐ O.S., K. *cold* = ܦܫܝܬܐ U., p. 247 (ܦܫܝܬܐ *to be cold*, O.S.).

ܦܫܝܬܐ far (ܦܫܝܬܐ *to be far*, as O.S. Ethpa.).

ܦܫܝܬܐ O.S. *soft* (ܦܫܝܬܐ *to be soft*, O.S. ܦܫܝܬܐ).

ܦܫܝܬܐ O.S. *fine* (O.S. ܦܫܝܬܐ *to make thin*; cf. N.S. ܦܫܝܬܐ *to hammer out metal*), p. 247.

ܦܫܝܬܐ O.S. *warm* (ܦܫܝܬܐ *to be warm*, O.S.).

ܦܫܝܬܐ O.S. *fat* (O.S. ܦܫܝܬܐ *to be fat or ripe*).

ܦܫܝܬܐ O.S. *beautiful* (ܦܫܝܬܐ *to please*, O.S.).

ܦܫܝܬܐ O.S. *true*, p. 247 (ܦܫܝܬܐ K. *to be strong*, O.S. ܦܫܝܬܐ; also in O.S. *to be true*).

ܦܫܝܬܐ O.S., K. *wet* = ܦܫܝܬܐ U. (O.S. ܦܫܝܬܐ *to be wet*).

All these form feminines in ܦܫܝܬܐ.

(b) *Substantives.*

**ܕܚܒܝܢܐ** f. *musk melon*, so called because it ripens by being buried in the sand while still growing. (**ܕܚܒܝܢܐ** to ripen, be cooked, O.S.)

**ܕܚܒܝܢܐ** m. (O.S. **ܕܚܒܝܢܐ**) *stack* (**ܕܚܒܝܢܐ** to stack, U. K.; in Al. to happen, both as O.S.).

**ܕܚܒܝܢܐ** f. *a fine* (**ܕܚܒܝܢܐ** to fine, Arab.).

**ܕܚܒܝܢܐ** m. *a minute* (of time), see above, a.

**ܕܚܒܝܢܐ** O.S. m. *vein* (no verb).

**ܕܚܒܝܢܐ** O.S. f. *axe* (no verb: connected with O.S. **ܕܚܒܝܢܐ** to split?).

**ܕܚܒܝܢܐ** O.S. f. *right hand; a cubit* (no verb). In the former sense also **ܕܚܒܝܢܐ**.

**ܕܚܒܝܢܐ** O.S. m. *a light* [sun, moon, etc.] (O.S. **ܕܚܒܝܢܐ** to shine).

**ܕܚܒܝܢܐ** (O.S. **ܕܚܒܝܢܐ**) m. *nose* (O.S. **ܕܚܒܝܢܐ** to snore: **ܕܚܒܝܢܐ** K. Al. to kill; U. to saw).

**ܕܚܒܝܢܐ** f. *trumpet* (O.S. **ܕܚܒܝܢܐ** to snort).

**ܕܚܒܝܢܐ** m. *large sieve*, for earth (**ܕܚܒܝܢܐ** to sift, as Chald.).

**ܕܚܒܝܢܐ** O.S. m. *book of the burial service* for laymen, see above, a.

**ܕܚܒܝܢܐ** O.S. m. *unleavened cake* (O.S. **ܕܚܒܝܢܐ** to be unleavened).

**ܕܚܒܝܢܐ** O.S. m. *a saint*, see above, a.

**ܕܚܒܝܢܐ** O.S. m. *godfather*, lit. *a neighbour*; and **ܕܚܒܝܢܐ** O.S. f. *godmother* (**ܕܚܒܝܢܐ** K. to be near, O.S.).

**ܕܚܒܝܢܐ** O.S. m. *priest*, usually **ܕܚܒܝܢܐ** in N.S. (O.S. **ܕܚܒܝܢܐ** to be old).

**ܕܚܒܝܢܐ** O.S. f. *incense boat* (no verb).

**ܕܚܒܝܢܐ** O.S. m. *a man's name*, lit. *a ruler* (O.S. **ܕܚܒܝܢܐ** to rule).

**جَذِبْدَ** m., **جَذَ** f., *partaker* (**جَذِيَ** to *partake*, hard Kap, Arab.).

**جَبَبْدَ** O.S. m. *dragon* (no verb).

Of the same form are the foreign words **جَبَبْدَ** *slack*, **جَبَبْدَ** f. *treasure*, Turk. (also **جَبَبْدَ**), **جَبَبْدَ** f. *flute*, **جَبَبْدَ** f. *peach*, **جَبَبْدَ** m. *snare*. So **جَبَبْدَ** f. *knife* = O.S. **جَبَبْدَ**.

Note that words like **جَبَبْدَ** come from **جَد** roots, as **جَد**, of which the P'al pres. part. is **جَدِي**. Hence in N.S. the verbs appear with a medial Alap, while the adjectives have the doubled consonant. Yet under influence of the adjectives we get in N.S. **جَذِي**, **جَذِي** K. or **جَذِي** U., **جَذِي** K. So **جَذِي** Ti. to *bathe* = **جَذِي** U. Tkh. § 39, and perhaps **جَذِي** to *burn*, in cooking, from O.S. **جَذِي** *smell of meat*, etc. The O.S. Pa'el of these verbs has the double consonant, and therefore in N.S. we have as second conjugation trilaterals **جَذِي** K. to *thin out trees*, **جَذِي** to *become sober*, **جَذِي** K. to *make light*; perhaps also **جَذِي** to *be quiet* (akin to **جَذِي** id.), and **جَذِي** to *tame* (akin to O.S. **جَذِي** id.).

## § 82. FOREIGN TERMINATIONS.

A large number of nouns and some verbs are taken from foreign languages, especially Persian, Turkish, Kurdish and Arabic. The nouns take the terminations **جَذِي** (esp. K.), **جَذِي**, **جَذِي** very freely. The verbs are conjugated exactly like those which are from Syriac roots and regularly form verbal nouns, etc.

Most of the words imported into O.S. from the Greek are now obsolete; though scientific terms have in many cases been lately imported into the language from the Greek, sometimes through English, as **جَذِي** for **جَذِي** *geography*.

The commonest of the foreign terminations are as follows:

(1) **ܝܒ** from the Turkish, meaning one who performs the business indicated by the word (all masc.), as **ܕܕܝܒܐ** *a caravan driver*, from **ܕܕܐ** *a caravan*, f. When **ܝܒܐ** is added on to a foreign word (as above) it is usually dropped before this termination is added, as **ܕܕܝܒܐ** *a driver*, from **ܕܕܐܝܒܐ** *a waggon, cart*, f. This termination is sometimes added on to Syriac words, as **ܕܕܝܒܐ** *a traveller*, from **ܕܕܐܝܒܐ** *a road*, f., **ܕܕܝܒܐ** *doorkeeper*, from **ܕܕܐܝܒܐ** *a door*, m., **ܕܕܝܒܐ** = **ܕܕܐܝܒܐ** § 77 (3), *miller*. All these words take the first plural (**ܕܕܝܒܐܝܐ**) and make abstract nouns in **ܕܕܝܒܐܝܐ**. These nouns are very common. **ܕܕܝܒܐܝܐ** *petitioner*, from **ܕܕܐܝܒܐܝܐ** *petition*, f. is irregular.

(2) **ܕܕܐ** Pers. Kurd. (masculines), e.g. **ܕܕܐܝܒܐ** *tenant* (of land), **ܕܕܐܝܒܐܝܐ** K. *orator* (Kurd.), **ܕܕܐܝܒܐܝܐ** *husbandman* (O.S. **ܕܕܐܝܒܐ**), **ܕܕܐܝܒܐܝܐ** *wounded*, **ܕܕܐܝܒܐܝܐ** *journeyman*, **ܕܕܐܝܒܐܝܐ** *pitchfork*, **ܕܕܐܝܒܐܝܐ** *debtor*, **ܕܕܐܝܒܐܝܐ** *capable of speech*, **ܕܕܐܝܒܐܝܐ** *treasurer*, **ܕܕܐܝܒܐܝܐ** *caravan driver*, **ܕܕܐܝܒܐܝܐ** *merciful*, **ܕܕܐܝܒܐܝܐ** *sorcerer*, **ܕܕܐܝܒܐܝܐ** *wise*, **ܕܕܐܝܒܐܝܐ** *promise*, **ܕܕܐܝܒܐܝܐ** *sorcerer*, **ܕܕܐܝܒܐܝܐ** *grateful*, **ܕܕܐܝܒܐܝܐ** Al. *lawyer*, **ܕܕܐܝܒܐܝܐ** *historian*, **ܕܕܐܝܒܐܝܐ** *superstitious*, and many others.

(3) **ܕܕܐ** Pers. (masculines), as **ܕܕܐܝܒܐܝܐ** *artificer* (= **ܕܕܐܝܒܐܝܐ** § 19), **ܕܕܐܝܒܐܝܐ** *guilty*, **ܕܕܐܝܒܐܝܐ** *meddler*, **ܕܕܐܝܒܐܝܐ** *attendant*, **ܕܕܐܝܒܐܝܐ** *avaricious*, **ܕܕܐܝܒܐܝܐ** *coppersmith*, **ܕܕܐܝܒܐܝܐ** *grateful*, **ܕܕܐܝܒܐܝܐ** *painter*, **ܕܕܐܝܒܐܝܐ** *carpenter*, **ܕܕܐܝܒܐܝܐ** *pious*, **ܕܕܐܝܒܐܝܐ** *artisan*, **ܕܕܐܝܒܐܝܐ** *litigious*, **ܕܕܐܝܒܐܝܐ** *lawyer*, **ܕܕܐܝܒܐܝܐ** *repentant*, and some others.

(4) **ܕܕܐ** or **ܕܕܐ** Pers. (masc.), as **ܕܕܐܝܒܐܝܐ** *worldly* (**ܕܕܐܝܒܐܝܐ** *the world*, f.), **ܕܕܐܝܒܐܝܐ** *litigious* (**ܕܕܐܝܒܐܝܐ** *judgement*), **ܕܕܐܝܒܐܝܐ** *inheritor*,

(**ميراث** *an unclaimed inheritance*), **تاجر** *merchant* (**تاجر** *trade*), **فخار** *glassblower* (**فخار** *glass*, m.).

(5) **س** Pers. (masc.), as **ساج** *calico maker* (**ساج** *calico*, m.), **ساج** *flint and steel maker* (**ساج** *flint and steel*, m.), **ساج** *cotton dresser* (**ساج** *coloured cotton cloth*, m.), **ساج** *watchmaker* (**ساج** *f. a watch*), **ساج** *saddler* (**ساج** *m. a saddletree*).

(6) **د** Pers., as **د** *pencase*, f. (**د** *pen*, f.), **د** *tea-kettle*, f. (**د** *tea*, m.), **د** *travelling bag*, f., **د** *vagabond*, m., **د** *candlestick*, m. (**د** *wax*, f.).

(7) **د** Turk., properly an abstract termination, **د** *middle*, f., see p. 158, **د** *hood*, f., **د** *a snug corner*, f. (**د** *a protection*, f.), **د** *expenditure*, f. (also **د**), **د** *first tidings* (or *present for tidings*), f., **د** *first fruits*, f., **د** *feast*, f. (this word has become concrete exactly like the O.S. equivalent **د**, cf. **د** § 78), **د** *K. noise*.

(8) **د**, **د**, **د** Turk., usually denoting *of* or *belonging to a place*; as **د** *a native*, m., **د** or **د** *an Osmanli*, **د** *a native*, m., **د** *U. a bush*, f. The names of many villages in the Urmi plain have this termination.

(9) **د** Turk., as **د** *a button*, **د** *a stuffed eatable*, f., **د** *an ice* (the sweetmeat) f., **د** *bar, bolt*, m., **د** *poison*, m., **د** *K. kind, sort*, m. (= **د** *U. m.*), **د** *cast iron*.

(10) **د** Pers. (used by itself = *a band*, f.), **د** *amulet*, f. (Turk. *bazu*, *a calf*), **د** *skilful* (**د** *skill*, f.), **د**

*farrier*, m. (ܢܝܕܐ *a horse shoe*, m.), ܬܫܒܝܬܐ *story teller*, m. (ܬܫܒܐ *story*, f.), ܡܠܚܝܡܐ *besieged* (ܡܠܚܐ *castle*, f.), ܡܠܚܝܡܐ *dovetailed* (ܡܠܚܐ *padlock*).

(11) ܐܦܓܢܝܫܐ Pers. and Turk., denoting a place: ܐܦܓܢܝܫܐ *Afghanistan*, ܐܝܢܕܝܫܐ *Hindustan*, ܐܠܕܝܫܐ *Kurdistan* (with Kap, § 119), ܐܠܡܢܝܐ *Germany*, ܐܠܝܪܝܐ *Europe*, and many others.

(12) ܕܐܬܐ Turk., denoting *of* or *belonging to a person* (K. only), as ܡܠܚܐ ܕܐܬܐ *the pen of Jonah* (ܡܠܚܐ).

(13) ܕܐܬܐ Turk., a diminutive, ܕܐܬܐ *garden*, f. (Turk. *bagh*, *id.*; so N.S. ܕܐܬܐ *gardener*, m.), ܕܐܬܐ *handkerchief*, ܕܐܬܐ U. *bucket*, f. (ܕܐܬܐ K. *large bucket*:—so O.S.; Pers. *dol*), ܕܐܬܐ (or ܕܐܬܐ) *cupboard*, f. (Turk. and Mod. Gk. *dulapi*), ܕܐܬܐ *a little*, dim. of ܕܐܬܐ §§ 28 (9), 79, ܕܐܬܐ *jar*, f., also *a small wooden tray*, from ܕܐܬܐ *a large tray*, m., ܕܐܬܐ *small carpet*, f. § 120, ܕܐܬܐ *fiddle*, f., ܕܐܬܐ *saucepan*, f. (ܕܐܬܐ *cauldron*, f.), ܕܐܬܐ *recess in a wall*, or *seat at a door*, f. (but ܕܐܬܐ f. is the usual word), ܕܐܬܐ *kettle*, f. (ܕܐܬܐ *id.*).

(14) ܕܐܬܐ *a house*, Pers. (all fem.), ܕܐܬܐ *printing office* (ܕܐܬܐ *printing press*), ܕܐܬܐ (sic) *prison*, from ܕܐܬܐ *prisoner*, m. (which is also ܕܐܬܐ), ܕܐܬܐ *judgement hall* or *sitting room*, from ܕܐܬܐ *judgement*, f., ܕܐܬܐ *ante-room* (because *coffee* [ܕܐܬܐ m.] is made there), and many others.

(15) ܕܐܬܐ Pers. as ܕܐܬܐ *litigious*, ܕܐܬܐ *conjurer*, m., ܕܐܬܐ *gambler*, m., ܕܐܬܐ *mummer*, m., ܕܐܬܐ *a dome*, f., ܕܐܬܐ *soldier*, m., ܕܐܬܐ *rope dancer*, m.

(16) ܕܐܬܐ as ܕܐܬܐ *cook* (male) U. (in K. ܕܐܬܐ); ܕܐܬܐ *tea-pot*.

(17) **بَدِ** Pers. (masc.) meaning *son of*, as **بَدِشاه** *prince* (lit. *son of the Shah*), which makes fem. **بَدِشاه** *princess*, **بَدِشاه** *nobleman* (son of a Bey).

(18) **د** or **د**, as **دشاه** or **دشاه** *zealous* (**دشاه** *zeal*, f.), **دشاه** *labourer* (forced), (**دشاه** *forced labour*), **دشاه** *a present*, f.

(19) **ة** a common abstract ending in Arabic words, as **عفة** *grace*. Also used for concrete nouns, as **دشاه** *a dwelling*. These are feminine.

(20) We also have **د** in **دشاه** *a pack-saddle maker*, from **دشاه** *a pack-saddle*, m.; **د** in **دشاه** *rich* (cf. **دشاه** *wealth*); **د** in **دشاه** *doorkeeper*, Al., from **دشاه** *a door*, and **دشاه** *gardener*, cf. (13); **د** and **د** in **دشاه** = **دشاه** m. *tube*, **دشاه** U. sign, m. = **دشاه** Al. m., **دشاه** Z. = **دشاه** K. = **دشاه** U. f. *water pipe*. We may here add the Persian prefix **د** = *bad*; as **دشاه** *infamous*, **دشاه** *gluttonous*, **دشاه** *faded*, **دشاه** *sensual*, **دشاه** *scoundrel*.

### § 83. DERIVATION OF VERBS.

The great majority of N.S. triliterals are found in O.S.; some which are not found in O.S. are found in Chaldee. Others are taken from the Arabic, and a few from other languages. In several cases where the form of the verbs is the same as in O.S., the meaning is different; sometimes it has altered under influence of the Arabic. But in many such cases the O.S. meaning is found in some one of the dialects though it is not in general use; thus **دشاه** is *to seek* usually in N.S., in O.S. and Al. *to err* (**دشاه** **دشاه** *to wander after a person, so to seek him*).





ܡܕܝܕܝܐ to turn over as cattle, Arab.

ܡܕܝܕܝܐ O.S. to make small = ܕܝܕܝܐ N.S., O.S. (ܕܝܕ).

ܡܕܝܕܝܐ to incite, mortify (flesh). In O.S. to remove, from ܕܝܐ thither, but Aph. ܕܝܐ to mock, from root ܕܕܝܐ.

ܡܕܝܕܝܐ to crash, burst into laughter. In O.S. Palpel to injure, fight; but P'al to yelp.

ܡܕܝܕܝܐ to prod, K. or to be pale, the latter from Arab.; cf. Chald. ܕܝܐ to be clean, so Heb.

ܡܕܝܕܝܐ to ring as a hollow vessel, O.S. ܡܕܝܐ and ܡܕܝܐ; also ܡܕܝܕܝܐ in N.S., see (5) below.

ܡܕܝܕܝܐ to sound as wine in a skin, K., to be shaken up, U., to burst into laughter. In Chald. P'al to bind. Cf. O.S. ܡܕܝܐ a wine skin. Perhaps onomatopoetic.

ܡܕܝܕܝܐ to bray. Cf. O.S. ܕܝܐ clamour.

ܡܕܝܕܝܐ to search, pick out with a knife, pick the teeth; O.S. ܡܕܝܐ to dig, § 113 e, or ܡܕܝܐ to scratch, rub.

ܡܕܝܕܝܐ O.S. to wash away as a flood, from ܡܕܝܐ to wash, as O.S.

ܡܕܝܕܝܐ K. to snuff about as a dog (no second Mim), O.S. ܡܕܝܐ to smell.

ܡܕܝܕܝܐ O.S. to have fever; or in K. to get warm, from ܡܕܝܐ (O.S. ܡܕܝܐ) to be hot.

ܡܕܝܕܝܐ to feel faint, Arab.

ܡܕܝܕܝܐ to rustle, rattle, Arab.

ܡܕܝܕܝܐ to crush. O.S. ܡܕܝܐ to disturb, with passive ܡܕܝܐ or perh. from ܡܕܝܐ K. to crush, as O.S.?

**ܡܚܠܝܕ** to adorn oneself, perh. O.S. **ܡܚܠܝܕ** to cover, see below (4).

**ܡܚܠܝܦ** to flicker (as O.S.), wink, flutter K., clap K.

**ܡܚܝܐ** or **ܡܚܝܐ** to sputter (the former in K. to whine), cf. **ܡܚܝܐ** K. or **ܡܚܝܐ** to sputter.

**ܡܚܝܝܥ** to shiver in pieces, crash, for **ܡܚܝܝܥ** § 113 e.

**ܡܚܡܝܥ** to blacken, char, smoke (for preserving), parboil; also passive of these, N.S. **ܡܚܡܝܥ** to be black; see also below (15) and § 92.

**ܡܚܡܝܥ** to clap, to beat water with the hand as children at play, to roll in a ball, as ants, perh. for **ܡܚܡܝܥ**, O.S. **ܡܚܡܝܥ** to be curved, O.S. **ܡܚܡܝܥ** palm of the hand.

**ܡܚܡܝܥ** to deafen; N.S. **ܡܚܡܝܥ** deaf, Arab. See also below (15).

**ܡܚܡܝܥ** to sob, U. or be dry, crack as a dry kettle.

**ܡܚܡܝܥ** to glisten, from N.S. **ܡܚܡܝܥ** splendour, Kurd. rozh?

**ܡܚܡܝܥ** U. to pant (sound ܡ), cf. O.S. **ܡܚܡܝܥ** panting; Heb. and Chald. root, to be tired, O.S. **ܡܚܡܝܥ** to wonder.

**ܡܚܡܝܥ** U. to annoy, disturb; O.S. **ܡܚܡܝܥ** to injure.

**ܡܚܡܝܥ** to snuff about as dogs, perh. = **ܡܚܡܝܥ**.

**ܡܚܡܝܥ** to prod, from Arab. **ܡܚܡܝܥ** to beat.

**ܡܚܡܝܥ** O.S. to mumble = **ܡܚܡܝܥ** K. (16); root **ܡܚܡܝܥ**.

**ܡܚܡܝܥ** to make loose, rumble, Arab.; or to glitter = **ܡܚܡܝܥ** see (5).

**ܡܚܡܝܥ** to tread down, Arab. So **ܡܚܡܝܥ** K.

**ܡܚܡܝܥ** to sob, whine as a child, root **ܡܚܡܝܥ**; cf. N.S. **ܡܚܡܝܥ** a spoilt child, Pers.

**مَنَسِب** K. *to pant*, Arab.

**مَنَحِيح** *to groan* = O.S. **مَنَحِيح**?

**مَنَحِيح** *to tear, worry as an animal* = **نَحِيح** K., O.S.

**مَنَمِيح** *to be damp*, Pers. **نم**, cf. **بَضَن** N.S. *damp*.

**مَنَمِيح** *to stammer, sob, hesitate*, from Arab. root *to croak*.

**مَفْسِس** K. *to be loosed*, O.S. **يَفْسِس** *to be weak, or languid*,  
see (3).

**مَفْزِذ** *to beseech*, for **مَفْلِذ** = Heb. **הַמְפִּיל**.

**مَفْزِذ** *to dissolve, mortify (as flesh)*, O.S. **يَفْزِذ**, see also (15).

**مَفْزِذ** *to tear, pull (wool)*; cf. O.S. **فَزِذ** *to make small*;  
see (15).

**مُحِيح** *to be hushed*, Arab. **مَمِص**; no Mim prefixed.

**مُحِيح** *to chirp*, cf. O.S. and N.S. **مُحِيح** *a cricket*.

**مُحْدِد** *to cut into logs*, O.S. **مُحْد**, cf. N.S. **مُحْد** *a log*.

**مُحْلِد** *to lighten, U., hasten, Al., get less, K., fight, K.*; O.S. **مُحْل**.

**مُحْلِد** *to cluck*, O.S. **مُحْل**. Cf. N.S. **مُحْل** *f. clucking hen*.

**مُحْلِي** or **مُحْلِي** *to break in pieces*, N.S. **مُحْلِي** *to break, cut*,  
cf. Chald. and Heb. **קָץ**, and Heb. **קָצַע** *to cut*.

**مُحْزِز** *to tremble, shiver*, also in K. **مُحْزِز** = **مُحْزِز** N.S.  
(Arab.).

**مُحْزِز** K., or **مُحْزِز** *to desire*, O.S. **مُحْزِز**.

**مُحْزِز** *to crawl*, O.S. **مُحْزِز**.

**مُحْزِز** K. (hard final Kap) *to boil food*, O.S. **مُحْزِز** *to soften*,  
p. 247.

**مُحْزِز** *to growl, purr*: in K. *to be angry* (in O.S. *make angry*); no  
second Mim.

**ܡܕܡܕܡܐ** *to be or make stiff, as mud* = Arab. **رس**.

**ܡܕܦܕܦܕ** *to flap the wings, brood, beat hard as the heart, pity, dangle*, O.S. **ܕܦ**.

**ܡܕܦܦܦܐ** *to shiver intr. K., bruise; have an abscess*, K.; O.S. **ܕܦܐ**.

**ܡܕܦܦܦܐ** *to hammer out* (O.S. Pa. *to make thin*), also in K. *to shiver*, p. 245 and above.

**ܡܕܦܦܦܐ** *to tremble, shiver*, O.S. **ܕܦܐ**.

**ܡܕܦܦܦܐ** K. *to feel faint*, O.S. **ܕܦܐ**. Also in N.S. *to crush*, = O.S. **ܕܦܐ**.

**ܡܕܦܦܦܐ** *to shake*, U., as Arab. Also in K. *to weave loosely; to sew loosely*, is perhaps the same word (both hard final Kap).

**ܡܕܦܦܦܐ** *to grope*. No Mim prefixed. Chald. **ܡܕܦܦܦܐ**.

**ܡܕܦܦܦܐ** *to feel faint; to throw down*, K. Heb. Qal, and Chald. Ethp'el *to be or make desolate*.

**ܡܕܦܦܦܐ** *to dangle, drawl, be languid* = Chald. **ܡܕܦܦܦܐ** *to let down*.

**ܡܕܦܦܦܐ** *to glide*, O.S. **ܕܦܐ**. So **ܕܦܐ** N.S. *glidingly*.

**ܡܕܦܦܦܐ** *to clatter, rattle*, O.S. **ܕܦܐ** *to break*.

**ܡܕܦܦܦܐ** *to smoke, cense*, O.S. **ܕܦܐ**.

See also the onomatopoetic verbs below (15) which are of the same form.

(3) A few correspond to O.S. **ܡܕܦܦܦܐ** verbs, as:

**ܡܕܦܦܦܐ** *to tread down*, O.S. **ܕܦܐ**, but Chald. also **ܕܦܐ**.

**ܡܕܦܦܦܐ** *to breathe hard*, O.S. **ܕܦܐ** *to blow*, see also (2).

**ܡܕܦܦܦܐ** *to fall or spout as water*, perhaps O.S. **ܕܦܐ** *to leap*. Cf.

N.S. **ܡܕܦܦܦܐ** *a waterfall*, **ܡܕܦܦܦܐ** *noise of falling water*.

The verbs (all pronounced broad) **ܡܚܕܕܕ** to roar as an animal, or a fire, = O.S. **ܡܚܕ** (see 2), **ܡܚܡܡܡ** to chew, in K. to gnash the teeth, from **ܡܚܡ** to chew, N.S., O.S., and **ܡܚܕܕܐ** to low as buffaloes or camels, from O.S. **ܡܚܕ** id., are similar.

(4) Some of these reduplicated verbs correspond to verbs **ܕ** or **ܕܕ**. Those which have **ܕ** are pronounced very broad: thus **ܡܚܕܕܕܕ** and **ܡܚܡܡܡܡ** are quite distinct in sound.

a. **ܡܚܕܕܕܐ** to foam = **ܡܚܕܐ** N.S. id., cf. N.S. **ܡܚܕܐ** f. foam.

**ܡܚܕܕܐ** to please = **ܡܚܕܐ** N.S., O.S.

**ܡܚܕܕܐ** U. to spoil a child, perhaps connected with **ܡܚܕܐ** a boy (see 2) [or from **ܡܚܕܐ** § 47].

**ܡܚܕܐ** to sob, whine, **ܡܚܕܐ** Chald. to chide, low (oxen), bleat.

**ܡܚܕܐ** K. to hang, perh. for **ܡܚܕܐ** = O.S. **ܡܚܕܐ**. Another form is **ܡܚܕܐ** = O.S. **ܡܚܕܐ** id.

b. **ܡܚܕܕܐ** to make a hole = **ܡܚܕܐ**, N.S., O.S.

**ܡܚܕܕܐ** to weep, = O.S. **ܡܚܕܐ**, = **ܡܚܕܐ** K.

**ܡܚܕܐ** to tear clothes (also in K. to weep), perh. for **ܡܚܕܐ**, from **ܡܚܕܐ** to split (Arab.). Also **ܡܚܕܐ**.

**ܡܚܕܐ** K. to lap = N.S. **ܡܚܕܐ** Arab.

**ܡܚܕܐ** to crack, = **ܡܚܕܐ**, N.S., O.S.

**ܡܚܕܐ** or **ܡܚܕܐ** or **ܡܚܕܐ** to cut up, **ܡܚܕܐ**, N.S., O.S.

**ܡܚܕܐ** to knock = Chald. **ܡܚܕܐ**.



**مَضَضَ** to gnash the teeth, O.S. **مَضَضَ**.

**مَضَضَ** to delay, O.S. **مَضَضَ** to hesitate.

**مَضَضَ** to move, from **مَضَضَ** to beat up (eggs), to strike, as O.S. Also in K. to wink = **مَضَضَ**. See (2).

**مَضَضَ** to knock about, shake, hence to bestir oneself; root **مَضَضَ**, as Chald. Hiph.

**مَضَضَ** to drag, **مَضَضَ** to sweep, collect, N.S., O.S.

**مَضَضَ** U. to swell = O.S. **مَضَضَ**, (**مَضَضَ** to blow, N.S., O.S.; in K. metaph. to tell a lie).

**مَضَضَ** to crumble, for **مَضَضَ**, = O.S. **مَضَضَ** and **مَضَضَ**; see p. 269.

**مَضَضَ** or **مَضَضَ** to stagger, **مَضَضَ** to fall, N.S., O.S.

**مَضَضَ** to wear out, tear tr. = N.S. **مَضَضَ**, O.S. **مَضَضَ** to be torn.

**مَضَضَ** to scatter, take to pieces, = **مَضَضَ** N.S., O.S. (but cf. O.S. **مَضَضَ** to scatter). In K. **مَضَضَ** perhaps from **مَضَضَ** N.S., O.S. to separate.

**مَضَضَ** to have spasms, perhaps **مَضَضَ** to chop, K., O.S.

**مَضَضَ** to examine, perh. **مَضَضَ** to see, N.S., O.S.

**مَضَضَ** to flow, O.S. **مَضَضَ** to ooze, § 45 g.

**مَضَضَ** to smart, O.S. **مَضَضَ** to beat, whence also **مَضَضَ** or **مَضَضَ** to sob, beseech, perh. from beating the breast.

**مَضَضَ** to shake, mix up, K. (in U. to pick raisins, to crack walnuts), from Arab. **مَضَضَ** to collect. Hence also perhaps **مَضَضَ** to pack, gather up, economise, in K. to peel walnuts.

**مَضَضَ** to become weak, in K. to fear, = O.S. **مَضَضَ**.

**ܡܚܬܠܬ** to burn, be scalded, *fine heavily*, = **ܬܠܬ** N.S., O.S.

**ܡܚܬܬܬ** K. to eat the inside (of an egg, etc.). So N.S. **ܬܬܬ**.

**ܡܚܬܬܬ** to be languid, droop, **ܬܬܬ** to loose, N.S., O.S.

**ܡܚܬܬܬ** id. = N.S. **ܬܬܬ**. Both also mean to look downwards: the latter also to slip out of place; and in K. to fall from the hand, and to put out the eyes (origin?).

**ܡܚܬܬܬ** K. to make neatly, O.S. **ܬܬܬ**.

(6) Many are formed by the addition of an extraneous letter: as **ܬ**, e.g. **ܡܬܬܬܬ** K. or **ܡܬܬܬܬ** U. to be numbed with cold or pain, perh. from O.S. **ܬܬܬ** to feel, cf. N.S. **ܬܬܬ** to be numb, for **ܬܬܬ**, § 100.

**ܡܬܬܬܬ** to fall over, die, as a dying bird, perh. for **ܡܬܬܬܬ**, from **ܬܬܬ** to fall, [or for **ܡܬܬܬܬ**? cf. N.S. **ܬܬܬ** f. thick darkness, O.S. **ܬܬܬ** to become dark].

**ܡܬܬܬܬ** to remove ruins, clear out, root **ܬܬܬ** (Chald. **ܬܬܬ** to be stripped off).

**ܡܬܬܬܬ** to starve = **ܬܬܬ** N.S.

**ܡܬܬܬܬ** to be late, N.S. **ܬܬܬ** late, Persian (quinteliteral).

**ܡܬܬܬܬ** to dig as a mole = O.S. **ܬܬܬ**. Cf. **ܡܬܬܬܬ** (5) and **ܬܬܬ** N.S. m. a mole.

**ܡܬܬܬܬ** to surround, by metath. from **ܬܬܬ** N.S. to go round, as O.S.

**ܡܬܬܬܬ** (rare) to carry = N.S. **ܬܬܬ**?, § 46.

**ܡܬܬܬܬ** to beseech (in K. also to mew). Same root as N.S. **ܬܬܬ** mediator, Kurd.?

**ܡܬܬܬܬ** (no Mim prefixed) to prosper, tr. to thank, N.S. **ܬܬܬ** f. thanks, Arab. **ܡܬ** benefit.



**مَقْدَم** to cut to pieces, crumble = Arab. **فَرَز**, cf. N.S. **فَدَم** Al. a crumb.

**مَقْدَم** to understand, from **قَدِم** N.S., O.S. to cut, cf. **قَتَم** **قَدِم**, § 75, p. 200.

**مَقْدَم** to howl, yelp, whine, and metaph. to beseech, O.S. Pa. **قَدِم** to chatter as birds, Chald. to cry.

**مَقْدَم** to howl, in K. to coo; cf. Chald. **קוק** pelican, **קוקו** croaking.

**مَقْدَم** Ti. or **مَقْدَم** to roll over, cf. **تَلَيْت** to turn, turn aside?

**مَقْدَم** or **مَقْدَم** K. to bring ewes to be milked, O.S. **مَقْدَم** to call? or cf. O.S. **مَقْدَم** a shepherd's crook, a rod.

**مَقْدَم** U. to run mad (also to starve), perh. Chald. **שָׁלַט** to make an onslaught (or O.S. **מַח** to be foolish).

(7) **ד**, as **מַחֲבִיד** to drink too much, or in U. to drink quickly, perh. O.S. **מַחֲבִיד** to purge.

**מַחֲבִיד** to chew = **מַחֲבִיד** N.S., O.S.

**מַחֲבִיד** K. to nail, § 110 c, Chald. **מַחֲבִיד**.

**מַחֲבִיד** U. to tear (clothes) = **מַחֲבִיד** above (4).

(7<sup>a</sup>) **כ**, as **מַחֲבִיד** to injure, perhaps from O.S. **מַחֲבִיד** (pron. **מַחֲבִיד**) shame, injury?

(7<sup>b</sup>) **ס**, as **מַחֲבִיד** K. to feel slightly ill, O.S. **מַחֲבִיד** to feel?

(8) **ס**, as **מַחֲבִיד** K. to glean, = **מַחֲבִיד** N.S. as O.S. P'al, Pa.

**מַחֲבִיד** to hiccough, eructate, O.S. **מַחֲבִיד** to be in pain, Aph. to vomit.

**מַחֲבִיד** Q. to roll dough = **מַחֲבִיד** U., cf. N.S. **מַחֲבִיד** m. a roller.

ܡܚܕܝܕ (pron. ܡ = ܚ) *to make small*, see ܡܚܕܝܕ § 46; cf. § 110.

ܡܚܕܝܡ U., § 47, *to seek* = ܡܚܕܝܡ, § 46.

ܡܚܕܝܡ Al. *to whisper* = ܡܚܕܝܡ K., perh. ܡܚܕܝܡ *to hide*, N.S., O.S. Cf. ܡܚܕܝܡ N.S. *suspicion*.

ܡܚܕܝܡ U. *to gape* = ܡܚܕܝܡ N.S., as O.S. P'al.

ܡܚܕܝܡ U., § 47, *to revile* = ܡܚܕܝܡ N.S., as O.S. Pa.

(8<sup>a</sup>) ܡ, as ܡܚܕܝܡ K. Al. as O.S. *to be patient*, cf. O.S. ܡܚܕܝܡ *to expect*.

(9) ܡ, as ܡܚܕܝܡ *to sew coarsely*, perh. O.S. ܡܚܕܝܡ *to join*.

ܡܚܕܝܡ K. *to intertwine*, from N.S. ܡܚܕܝܡ U. *to tie a knot* (by metathesis) = O.S. ܡܚܕܝܡ = ܡܚܕܝܡ K. Same as ܡܚܕܝܡ, see (10).

ܡܚܕܝܡ = ܡܚܕܝܡ (10) *to be lame*.

ܡܚܕܝܡ *to grope*, from N.S. ܡܚܕܝܡ Al., which also appears in ܡܚܕܝܡ, see (14).

ܡܚܕܝܡ = N.S. ܡܚܕܝܡ *to step*, as O.S.

ܡܚܕܝܡ *to tangle*, see ܡܚܕܝܡ above.

ܡܚܕܝܡ *to beat* = O.S. ܡܚܕܝܡ. Also ܡܚܕܝܡ in N.S., see (12).

ܡܚܕܝܡ, see above (6).

ܡܚܕܝܡ Al., see ܡܚܕܝܡ (10).

ܡܚܕܝܡ U. *to have a sore eye* = N.S. ܡܚܕܝܡ K. or ܡܚܕܝܡ K.

To these we may add from the first conjugation: ܡܚܕܝܡ *to give* = O.S. ܡܚܕܝܡ; and ܡܚܕܝܡ for ܡܚܕܝܡ *to snatch* = O.S. ܡܚܕܝܡ; and perhaps ܡܚܕܝܡ, § 46.

(9<sup>a</sup>) م. مَجْذَلَ to wallow = N.S. مَجْذَلَ (cf. جَذ O.S.) § 114, and above (2).

مَجْذَمَجْ to roll up = حَزَى N.S., O.S.

(10) م. These are very numerous, especially in Urmi.

مَجْشَذْ U. = شَذْ K. Al. to shine, O.S.

مَجْهَذْ to fatten, cf. هَذْ well fed, N.S. Arab.

مَجْصَمْ to print, cf. N.S. صَمْ f. a printing press; also مَصْمَمْ p. 205.

مَجْذِبْ to bud, cf. N.S. ذِبْ a flower.

مَجْذَبْ K. (= ذَبْ U.) to be dizzy = مَجْذَبْ (2).

مَجْذَبْ = N.S. ذَبْ (ذ) to fall in as a roof, Kurd.

مَجْذَبْ to rust, cf. N.S. ذَبْ U. or ذَبْ K. m. rust, Kurd.

مَجْذَبْ = O.S. ذَبْ to have leprosy.

مَجْذَبْ K. to be discoloured, from ذَبْ N.S. to be dirty?

مَجْذَبْ to solidify = ذَبْ O.S.

مَجْذَبْ to be mad, cf. O.S. and N.S. ذَبْ m. a devil.

مَجْذَبْ to protect, cf. N.S. ذَبْ f. a protection, shield, § 82 (7).

مَجْذَبْ to weep = مَجْذَبْ K., as O.S. P'al, Pa., see (4) b.

مَجْذَبْ to wound, cf. N.S. ذَبْ f. a wound, U. (Arab.).

مَجْذَبْ to be late, see (6) above.

مَجْذَبْ U. to subdue, cf. N.S. ذَبْ subject.

مَجْذَبْ to litter, also to dung a garden (و = ه Tkh.) = K. مَجْذَبْ as O.S. Pa.

ܡܕܫܝܡ U. = ܡܕܫܡ K. to put milk or butter in food during a fast, §§ 39, 108 c (O.S. ܡܫܝܡ to defile, as Chald.).

ܡܕܫܝܡ U. to make brave (rare). Cf. N.S. ܡܫܝܡ to be bold, K. Al., and ܡܫܝܡ bold, or in Al. = difficult.

ܡܕܫܝܡ to cast the evil eye, and in K. to wonder, perh. O.S. ܡܫܝܡ to watch carefully.

ܡܕܫܝܡ U. (ܡ = ܡ) to lessen. See ܡܕܫܝܡ (8).

ܡܕܫܝܡ K. to put meat in food during a fast, cf. O.S. ܡܫܝܡ to be foul, to smell bad as meat.

ܡܕܫܝܡ to be strong, from N.S. ܡܫܝܡ m. strength (Turk.).

ܡܕܫܝܡ to be yellow, have jaundice, from N.S. ܡܫܝܡ yellow.

ܡܕܫܝܡ U. to be cold = ܡܫܝܡ N.S. U. But in Al. ܡܫܝܡ = to spoil tr., as O.S.

ܡܕܫܝܡ U. to become dark = ܡܫܝܡ N.S. (Chald. to be hid), by metathesis. Cf. O.S. and N.S. ܡܫܝܡ m. darkness.

ܡܕܫܝܡ to bewitch = ܡܫܝܡ N.S., as O.S. Pa.

ܡܕܫܝܡ to reckon = ܡܫܝܡ as O.S. For the ܡ cf. ܡܫܝܡ O.S. account.

ܡܕܫܝܡ to be dirty as the eyes = ܡܫܝܡ K. as O.S. P'al.

ܡܕܫܝܡ to be leafy, cf. O.S. and N.S. ܡܫܝܡ m. a leaf.

ܡܕܫܝܡ U. to be or make heavy = ܡܫܝܡ K. Al. as O.S.

ܡܕܫܝܡ U. to veil, cf. N.S. ܡܫܝܡ m. a Mussulman woman's overall, also a tent, Turk.

ܡܕܫܝܡ to jingle, clank, cf. N.S. ܡܫܝܡ m. a cymbal.

ܡܕܫܝܡ to defile, cf. N.S. ܡܫܝܡ unclean, Turk.

مَحْفِذٌ or مَحْذِفٌ to make a hedge, cf. N.S. حَفَذَ a hedge, Kurd.  
also to be leafy, to be crowded, for مَحْذِفٌ.

مَحْذِيبٌ to pity, cf. N.S. حَذَمَ pitiful.

مَحْذَلٌ to tangle, N.S. حَذَا to tie, see مَحْذَلٌ above (9).

مَحْذَلٌ to be lame, Pers., cf. لَيْبَكُ Tkh. lame, maimed.

مَحْذَبٌ to be a stranger = O.S. حُذِبَ. Cf. O.S. and N.S. مَحْذَبٌ a stranger.

مَحْذَلٌ U. to saddle = مَحْذَلٌ N.S. Cf. O.S. and N.S. مَحْذَلٌ a saddle.

مَحْذِبٌ to cloud over, cf. O.S. and N.S. حُضِبَ a cloud.

مَحْذِبٌ U. to be or make wise, cf. N.S. حَيْدَ K. = ذَيْلُذٌ U.  
wise, Pers.

مَحْذِيبٌ to be old = حُذِبَ K. as O.S.

مَحْذِيبٌ to go bad as gum, perh. O.S. فَتَبِ to be doubtful, tepid.

مَحْذِيبٌ U. = مَحْذِيبٌ K. to make a floor, N.S. فَذَى a floor, Arab.

مَحْذِيبٌ U. to grieve, tr., فَبِ N.S. to be sorry, Turk.

مَحْذِيبٌ to clear up, from N.S. حَسَا fine weather, Arab.

مَحْذِيبٌ K. to chop = حَلَسَ K., as O.S.

مَحْذِيبٌ to be hunchbacked, and in U. to arch, = N.S. حَظَى  
to arch, (cf. N.S. يَحْظَى an arch, مَحْظَى hunchbacked, p. 58), O.S.  
مَحْظَى to tie in a knot.

مَحْظَى to tie K. = N.S. حَظَى K., = O.S. مَحْظَى as above. In U. to  
bend, stretch oneself, to push back, perhaps O.S. مَحْظَى to delay.

مَحْظَى U. to approach = حَظِبَ N.S. as O.S., cf. مَحْظَى near.

ܡܚܕܝܬܐ *to sting* (nettles), *shrink back*, perh. N.S. ܡܚܕܝܬܐ *to be angry*.

ܡܚܕܝܬܐ *to make bold* (no Mim prefixed), cf. N.S. ܡܚܕܝܬܐ *bold*, Pers.

ܡܚܕܝܬܐ U. *to colour*, tr., cf. N.S. ܡܚܕܝܬܐ *colour*, Turk.

ܡܚܕܝܬܐ U. *to entice* = ܡܚܕܝܬܐ N.S. as O.S. Pa.

ܡܚܕܝܬܐ *to blacken* = O.S. ܡܚܕܝܬܐ.

ܡܚܕܝܬܐ *to make dirty, blight*, also in U. metaph. *to reject food*, cf. N.S. ܡܚܕܝܬܐ *blight*, ܡܚܕܝܬܐ *dirty*, O.S. ܡܚܕܝܬܐ *to rust*, rare in P'al.

ܡܚܕܝܬܐ K. *to madden*, cf. O.S. and N.S. ܡܚܕܝܬܐ *a devil*. In U. ܡܚܕܝܬܐ.

ܡܚܕܝܬܐ *to blacken with smoke* = ܡܚܕܝܬܐ K., cf. O.S. ܡܚܕܝܬܐ *smoke*.

ܡܚܕܝܬܐ *to be beautiful*, cf. O.S. and N.S. ܡܚܕܝܬܐ *beautiful*.

ܡܚܕܝܬܐ (ܐ. Al.) *to consider*, O.S. ܡܚܕܝܬܐ *to define*.

ܡܚܕܝܬܐ U. *to smear with fat*, O.S. and N.S. ܡܚܕܝܬܐ *fat*.

ܡܚܕܝܬܐ *to be pale or lean from illness* = Chald. ܡܚܕܝܬܐ.

(11) ܡܚܕܝܬܐ. A few verbs forming what may be called the Saph'el conjugation.

ܡܚܕܝܬܐ U. *to visit*, O.S. ܡܚܕܝܬܐ *to associate with*.

ܡܚܕܝܬܐ *to wander about, search for food, scent*, Arab. ܡܚܕܝܬܐ *to wander*.

ܡܚܕܝܬܐ *to shiver, totter* = ܡܚܕܝܬܐ N.S. from Arab. Also *to make a kalendar*, K., from O.S. and N.S. ܡܚܕܝܬܐ *a kalendar*.

ܡܚܕܝܬܐ Al. *to hasten*, as O.S.

ܡܚܕܝܬܐ *to conjugate, decline* (nouns), as O.S., lit. *to branch out*.

(12) **د**.—**مَدَدِي** to stir = N.S. **كِي** K., cf. **كُسَا** a spoon O.S. and N.S.

**مَدَدِي** to take in the hand, crunch = **كِي** N.S. (Chald. to bend, curve).

**مَدَدِي** to rock, O.S. Pa'el **دَدِي** to shake.

**مَدَدِي** U. for **مَدَدِي** below.

**مَدَدِي** K. to throw down = Chald. **דָּדַ** as Heb. Qal.

**מִדְדִּי** to joke, play boisterously, beat up eggs: root **דד**, in Arab. to break.

**מִדְדִּי**, also **מִדְדִּי** K. and **מִדְדִּי** K. to ring, clink, tick, cf. O.S. **דָּד**, ringing, **דָּד** bell.

**מִדְדִּי** K. to swell, perh. from N.S. **דָּד** to fill full.

**מִדְדִּי** to clasp, button = N.S. **דָּד** (in which pron. **ד** as **א**) to hug, Chald. **דָּד** as Heb., cf. O.S. **דָּד** a hug.

**מִדְדִּי** U. to search, see **מִדְדִּי** below; also to mix up (cf. N.S. **דָּד** to enclose, include, as O.S.).

**מִדְדִּי** to push, or by metathesis **מִדְדִּי**, cf. N.S. **דָּד** to be overturned as a house, perh. O.S. **דָּד** to invert.

**מִדְדִּי** U. to hug = **מִדְדִּי** nearly. See also (16).

**מִדְדִּי** K. to search carelessly (in U. **דָּד**). [Qy. Heb. **דָּד** to search, **דָּד** = **א**? In Chald. to dig.] Also **מִדְדִּי** K.

**מִדְדִּי** to knock down, die, fall suddenly, O.S. **דָּד** to kill, wound, bruise.

**מִדְדִּי** = **מִדְדִּי** (10). See also (16).

**מִדְדִּי** to wither = N.S. **דָּד** = **דָּד** O.S.

**ܡܚܕܝܬ** *to gather up, carry off* (as floods). So **ܡܚܕܝܬ** (which is also *to hem*). [In K. **ܚܕܝܬ**, first conj., is used of stray cattle, *to return of their own accord*.] Qy. Heb. **הִדְבִּישׁ** *to overthrow, immerse*, or O.S. **ܡܚܕܝܬ** (so N.S. **ܕܚܝܬ**) *to thrust in, compress*? In K. **ܡܚܕܝܬ**, **ܡܚܕܝܬ** § 119.

**ܡܚܕܝܬ** K. *to crack* = N.S. **ܦܝܬ** as O.S.

**ܡܚܕܝܬ** *to twist, wind* = N.S. **ܦܝܬ** as O.S. Pa.

**ܡܚܕܝܬ** K., see **ܡܚܕܝܬ** above (9).

**ܡܚܕܝܬ** K. *to make a clatter*, O.S. **ܡܚܕܝܬ** *noise of flint and steel struck together*. Also in K. *to be old*, (perhaps O.S. **ܡܚܕܝܬ** *to make bald*); in U. *to be an orphan, and to trample*.

**ܡܚܕܝܬ** *to roll up*, perhaps O.S. **ܡܚܕܝܬ** *to go round*.

**ܡܚܕܝܬ** *to smash, crumple*, cf. N.S. **ܡܚܕܝܬ** *to crush*, O.S. and N.S. **ܡܚܕܝܬ** *flour*.

**ܡܚܕܝܬ** *to have colic* (*to have an internal strain*), and **ܡܚܕܝܬ** or **ܡܚܕܝܬ** or **ܡܚܕܝܬ** *to wrinkle, crumple*, O.S. **ܡܚܕܝܬ** *to be wrinkled or strained*. So N.S., O.S. **ܡܚܕܝܬ** *to squeeze, twist, strain* (O.S. Ethp'el *to be wrinkled*), **ܡܚܕܝܬ** *to pinch*.

**ܡܚܕܝܬ** *to crouch*. So N.S. **ܡܚܕܝܬ** or **ܡܚܕܝܬ** or **ܡܚܕܝܬ** § 120.

**ܡܚܕܝܬ** Tkh. *to gather up, gather* (a dress), O.S. **ܡܚܕܝܬ** *to be gathered*.

**ܡܚܕܝܬ** *to buffet*, O.S. **ܡܚܕܝܬ**.

**ܡܚܕܝܬ** *to beat*, O.S. **ܡܚܕܝܬ**. Also **ܡܚܕܝܬ** in N.S., see (9).

**ܡܚܕܝܬ** or **ܡܚܕܝܬ** *to crack*, perhaps O.S. **ܡܚܕܝܬ** *to break*.

**ܡܚܕܝܬ** K. or **ܡܚܕܝܬ** U. *to break*, O.S. **ܡܚܕܝܬ**.



**ܡܕܢܐܢܐ** U. *to be crowded*; cf. N.S. **ܡܢܐܢܐ** *crowded*, adj.

**ܡܕܢܐܢܐ** *to trim* a candle; perhaps O.S. **ܡܢܐܢܐ** *to repress*.

**ܡܕܢܐܢܐ** *to stumble*, O.S. **ܡܢܐܢܐ**.

(13) **ܡ**. The old Shaph'el conjugation.

**ܡܕܢܐܢܐ** Ti. or **ܡܕܢܐܢܐ** Ti. or **ܡܕܢܐܢܐ** U. *to be proud*, from Shaph'el and Eshtaph'al; root **ܡܢܐ**, O.S. **ܡܢܐ** and **ܡܢܐܢܐ**.

**ܡܢܐܢܐ** O.S. *to change*; root **ܡܢܐ**. Also by metathesis **ܡܢܐܢܐ**.

**ܡܕܢܐܢܐ** *to oppress, strike*; O.S. **ܡܢܐܢܐ** *to subdue*, root **ܡܢܐ**.

**ܡܕܢܐܢܐ** *to sprawl*, root **ܡܢܐ** (Chald. **ܡܢܐ** *to be tired*; Arab. *to prostrate*).

**ܡܕܢܐܢܐ** Al. *to be fulfilled*. So O.S.; root **ܡܢܐ**.

We may perhaps add **ܡܕܢܐܢܐ** K. *to plane*, from N.S. **ܡܢܐܢܐ** *a plane*, § 75, p. 207.

(14) **ܡ**. **ܡܢܐܢܐ** or **ܡܢܐܢܐ** *to pant*, see **ܡܢܐܢܐ** above (2).

**ܡܢܐܢܐ** *to crumble*, so Az. O.S. **ܡܢܐܢܐ** *to rub*, N.S. **ܡܢܐܢܐ** *a crumb* (also **ܡܢܐܢܐ**, and in Al. **ܡܢܐܢܐ**), see p. 259. In O.S. **ܡܢܐܢܐ** *is to doubt, to be anxious*.

Also what may be called the Taph'el conjugation.

**ܡܢܐܢܐ** for **ܡܢܐܢܐ** *to govern, or provide for* (esp. with food), O.S. **ܡܢܐܢܐ**. Cf. N.S. **ܡܢܐܢܐ** or **ܡܢܐܢܐ** f. *counsel, guidance*.

**ܡܢܐܢܐ** *to be unclean*, root **ܡܢܐ**, Arab.

**ܡܢܐܢܐ** O.S. *to make disciples*; in K. *to torment*. O.S. **ܡܢܐܢܐ** *to teach*.



**مَمَمَم** to squeak as a mouse.

**مَمَمَم** to whine.

**مَمَمَم** to whine.

**مَمَمَم** to whirr.

**مَمَمَم** to whip, beat, in U. to swell.

**مَمَمَم** to breathe hard. So N.S. **مَمَمَم** one who breathes hard.

**مَمَمَم** to snore, gargle, purl, flow as tears, Arab.

**مَمَمَم** to twang, buzz, hum, croon.

**مَمَمَم** to chirp, squeak.

**مَمَمَم** to tick, click, creak.

**مَمَمَم** to call as a goat to its kids. See (2) above.

**مَمَمَم** to tingle.

**مَمَمَم** K. to squeak as a mouse.

**مَمَمَم** to hiss, breathe hard, rare in U.

**مَمَمَم** or **مَمَمَم** to chirp. See also (2).

**مَمَمَم** to knock stones together, crackle, K., chatter (teeth) U., flicker, Al., to quack, quarrel, talk idly.

**مَمَمَم** to tickle.

**مَمَمَم** to giggle, to purl. See also (2).

**مَمَمَم** to chirp, cry out, creak, scream; also to clean cotton, cf.

N.S. **مَمَمَم** f. cotton cleaner.

**مَمَمَم** (so O.S. **مَمَمَم** Gen. xv. 11) to cry 'kish' (to scare away birds or set dogs on to fight).

**مَمَمَم** to munch, mumble, cf. N.S. **مَمَمَم** m. a mumbler.

**ܡܚܝܚܝܚ** *to hiss, scream.*

**ܡܚܝܚܝܚ** or **ܡܚܝܚܝܚ** *to bleat, moo.*

**ܡܚܝܚܝܚ** U. or **ܡܚܝܚܝܚ** or **ܡܚܝܚܝܚ** or **ܡܚܝܚܝܚ** *to whisper ;*  
cf. **ܡܚܝܚܝܚ** *whispering.* See also (2).

**ܡܚܝܚܝܚ** *to hiss U., snore U., whistle K.*

**ܡܚܝܚܝܚ** (pron. thin) *to spin a top, brandish, bleat ;* (pron. full)  
*to snort.*

**ܡܚܝܚܝܚ** *to cackle ;* and in U. *to shake in singing.*

**ܡܚܝܚܝܚ** *to thunder,* and **ܡܚܝܚܝܚ** K. *to rumble, crash* (the  
latter in U. *to be downhearted*), cf. **ܡܚܝܚܝܚ**.

**ܡܚܝܚܝܚ** *to caw, croak, bubble as a water pipe ;* in K. *to crack,*  
*quarrel.*

**ܡܚܝܚܝܚ** *to pelt as rain ;* in U. *to bubble.* Cf. **ܡܚܝܚܝܚ** *raining*  
*heavily.*

**ܡܚܝܚܝܚ** *to speak through the nose ;* cf. **ܡܚܝܚܝܚ** *speaking nasally.*

**ܡܚܝܚܝܚ** *to spit, as rain.*

**ܡܚܝܚܝܚ** *to stamp, patter, beat.*

**ܡܚܝܚܝܚ** (pron. thin) *to tick, click.* See (4) b.

**ܡܚܝܚܝܚ** *to be hoarse.* See (14).

(16) Some verbs are taken direct from foreign languages or from  
some other N.S. word of foreign origin, and cannot be classified as  
above, as:—

**ܡܚܝܚܝܚ** *to be shy,* N.S. **ܡܚܝܚܝܚ** *denial* (Turk.).

**ܡܚܝܚܝܚ** K. *to be dazzled,* N.S. **ܡܚܝܚܝܚ** m. *spark.* (Also  
**ܡܚܝܚܝܚ** *to be dazzled, to break as clouds.*)

**مَجْنَدٌ** *to crown*, N.S. **جَنْدٌ** m. *a crown*.

**مَجْنَدٌ** *to be bold, not to stand on ceremony*, N.S. **جَمْدٌ** *familiar, friendly*.

**مَجْنَدٌ** *to be double-minded*, in U.; hence metaph. *to be much patched*, Pers.

**مَجْمَدٌ** *to peck*, N.S. **دِمْدِمَةٌ** m. *a beak*.

**مَدْمَدٌ** *to apply medicines, to poison*, N.S. **دَمْدَمٌ** m. *medicine*, Pers. (also borrowed in O.S.).

**مَدْمَدٌ** *to speak*, rare in K., N.S. **مَدْمَدٌ** f. *word* [Kurd. *ham* (together), *zeman* (tongue), Nöld. App. I.].

**مُدْمَدٌ** K. *to trouble*, N.S. **مُدْمَدٌ** f. *trouble*, Turk.

**مُدْمَدٌ** *to be sulky, swagger*, Arab. **مُدْمَدٌ**. Hence also perh. **مُدْمَدٌ** *to boast*.

**مُدْمَدٌ** *to arm*, Kurd., cf. N.S. **مُدْمَدٌ** m. *armour*.

**مُدْمَدٌ**, also **مُدْمَدٌ** *to beat, birch, have weals*, N.S. **مُدْمَدٌ** f. *a weal*.

**مُدْمَدٌ** *to have a bad smell*, N.S. **مُدْمَدٌ** f. *stench*. So perhaps **مُدْمَدٌ** *to soil*, otherwise **مُدْمَدٌ** and **مُدْمَدٌ**.

**مُدْمَدٌ** U. *to be curved, bent*, N.S. **مُدْمَدٌ** m. *fork, fish-hook*, Turk.

**مُدْمَدٌ** *to tear with the claws*, N.S. **مُدْمَدٌ** m. *rag*, Kurd. Hence also perh. **مُدْمَدٌ**, and **مُدْمَدٌ** *to tear*. See also (12).

**مُدْمَدٌ** *to swing*, N.S. **مُدْمَدٌ** f. *a swing*.

**مُدْمَدٌ** U. *to veil*, N.S. **مُدْمَدٌ** m. *a veil*, Kurd. [or **مُدْمَدٌ**].

**مُدْمَدٌ** *to rake* (no Mim prefixed), N.S. **مُدْمَدٌ** m. *a rake*.

**ܡܚܠܝܬ** to reconcile, be reconciled, N.S. **ܡܚܠܝܬ** and **ܡܚܠܝܬ** reconciled.

**ܡܚܠܝܬ** to descend from father to son, N.S. **ܡܚܠܝܬ** m. a descendant.

**ܡܚܠܝܬ** to stun, N.S. **ܡܚܠܝܬ** and **ܡܚܠܝܬ** stunned, Turk.

**ܡܚܠܝܬ** K. to fast, Kurd.

**ܡܚܠܝܬ** (hard Kap) to stammer, N.S. **ܡܚܠܝܬ** stammering, adj., Turk. Perhaps **ܡܚܠܝܬ** (hard Kap) to shrink back, to slip from the hand, is connected with it.

**ܡܚܠܝܬ** U., **ܡܚܠܝܬ** K. with Pthakha sound, to dam, N.S. **ܡܚܠܝܬ** f. a dam, Turk.

**ܡܚܠܝܬ** U., **ܡܚܠܝܬ** K., or by metath. **ܡܚܠܝܬ** K. to wedge in, N.S. **ܡܚܠܝܬ** m. a wedge.

**ܡܚܠܝܬ** to make to stand up, to stand firm, to hang the head, N.S. **ܡܚܠܝܬ** m. a chair, rare ; Turk.

**ܡܚܠܝܬ** (or **ܡܚܠܝܬ** U.) to dare, Kurd.

**ܡܚܠܝܬ**, no Mim prefixed, to defile, to die a natural death as cattle, N.S. **ܡܚܠܝܬ** unclean, Turk.

**ܡܚܠܝܬ** to covet (= **ܡܚܠܝܬ** Al.) Pers. Kurd. Arab.

**ܡܚܠܝܬ** K. Pthakha sound, to acquaint, know, N.S. **ܡܚܠܝܬ** K. acquainted, Kurd.

**ܡܚܠܝܬ** Tkh. to be a sojourner, N.S. **ܡܚܠܝܬ** m. a sojourner, Arab.

**ܡܚܠܝܬ** U. to be lazy, N.S. **ܡܚܠܝܬ** lazy, Turk.

**ܡܚܠܝܬ** to interpret, cf. N.S. **ܡܚܠܝܬ** m. dragoman, Arab.

(17) The following from O.S. and Chald. words or roots cannot be classified with the above list:

ܡܕܝܐ *to be cheap*, N.S. ܡܕܝܐ *cheap*, O.S. ܡܕܝܐ *cheapness of corn*.

ܡܕܝܐ O.S. *to be or make a widow or widower*.

ܡܕܝܐ *to coo, prattle, crow*, O.S. ܡܕܝܐ *prattling*.

ܡܕܝܐ (pron. ܡ = ܡ) Chald. ܡܕܝܐ *to roll*; also in K. *to tilt up*.

Cf. O.S. ܡܕܝܐ *ball*.

ܡܕܝܐ K. *to oppose* = O.S. ܡܕܝܐ, N.S. ܡܕܝܐ *against* (hybrid word?), see § 69.

ܡܕܝܐ O.S. *to believe*, § 83 D. a.

ܡܕܝܐ *to disturb, annoy*, O.S. ܡܕܝܐ *to shorten*; cf. O.S. ܡܕܝܐ *disturbance*.

ܡܕܝܐ U. *to eat quickly*, possibly from ܡܕܝܐ *supper*, § 16, ii. g. See also (12).

ܡܕܝܐ O.S. *to murmur*.

ܡܕܝܐ O.S., no Mim prefixed, *to be poor, to impoverish*, cf.

ܡܕܝܐ O.S., N.S. *poor*. [Also caus. of ܡܕܝܐ, and = *to hush*.]

ܡܕܝܐ *to delay*, O.S. *to involve, twist*; cf. O.S., N.S. ܡܕܝܐ *delay*, § 76.

ܡܕܝܐ O.S. *to rinse*.

ܡܕܝܐ K. *to butt, to be old*; both perh. from ܡܕܝܐ *skull*, O.S., N.S.

ܡܕܝܐ *to have worms*, see § 47.

ܡܕܝܐ O.S. = ܡܕܝܐ (16).

ܡܕܝܐ O.S. *to supply*.

(18) The following are of uncertain derivation: ܡܕܝܐ *to hang*

(see 5); **ܡܝܠܝܕ** to torment, cf. **ܠܡܝܕ**, § 76; **ܡܝܬܝܕ** to die, of dogs and bad men; **ܡܪܫܝܕ** to hesitate; **ܡܪܫܝܕܐ** to neigh; **ܡܪܫܝܕܝܐ** (Sp. **ܡܪܝ**) to be muddy or broken; **ܡܡܝܝܕ** to be damp; **ܡܡܝܝܕܐ** to swagger, to raise the feathers, as a bird; **ܡܡܝܝܕܐ** to baste; **ܡܡܝܝܕܐ** to beat gently (see 16); **ܡܡܝܝܕܐ** K. or **ܡܡܝܝܕܐ** to sob, pant; **ܡܡܝܝܕܐ** to throw, expel; **ܡܡܝܝܕܐ** to hang, tr.; **ܡܡܝܝܕܐ** Al. to roar; **ܡܡܝܝܕܐ** to roar, as a fire; **ܡܡܝܝܕܐ** U. to deceive; **ܡܡܝܝܕܐ** to toss in bed, as a sick man; **ܡܡܝܝܕܐ** K. to graft, vaccinate; **ܡܡܝܝܕܐ** to hit out right and left, to lay waste; **ܡܡܝܝܕܐ** to smile, K., to be crisp, as snow, U.; **ܡܡܝܝܕܐ** K. to clatter; **ܡܡܝܝܕܐ** to be dirty or musty; **ܡܡܝܝܕܐ** to gather flowers; **ܡܡܝܝܕܐ** K. to roll; **ܡܡܝܝܕܐ** U. to sob; **ܡܡܝܝܕܐ** to whine; **ܡܡܝܝܕܐ** to tingle; **ܡܡܝܝܕܐ** to tack, sew loosely, to be pitted with smallpox.

(B) *First Conjugation quadriliterals.*

A few verbs of the first Conjugation are quadriliteral; in most cases **ܐ** or **ܐ** has been inserted owing to the second radical being weak. Such are **ܕܚܝܐ** to wish, **ܕܚܝܐ** to bleat, **ܕܚܝܐ** to be tired, **ܕܚܝܐ** to cement, **ܕܚܝܐ** to give, and the rest; see § 46. In the last case the **ܕ** is perhaps due to the frequency with which the preposition **ܕ** to, follows this verb.

(C) *Quinqueliterals.*

These are conjugated like the second conjugation quadriliterals. Such are **ܡܡܝܝܕܐ** K. or **ܡܡܝܝܕܐ** K. to be late, **ܡܡܝܝܕܐ** K. to oppose, **ܡܡܝܝܕܐ** U. to lessen (, like **ܡ** as in **ܡܡܝܝܐ**, little). For **ܡܡܝܝܕܐ**, **ܡܡܝܝܕܐ**, see § 30.



(D) *Triliterals.*

Some triliterals are formed by the omission or addition of a letter. Thus :

a. By omitting **ل** from quadriliterals ; as **مَكِّيَّ** U. *to be dizzy, to interrupt*, from **مَلِكِيَّ** K. (Kurdish) = **مَلِكِيَّ** ; **مَدَّيَّ** U. *to believe* (**مَدَّيَّ** Sal.), from **مَدَّيَّ** K., O.S. [root **مَدَّ**, the O.S. Aph. being irregularly **مَدَّ**]. We have also in N.S. **مَدَّيَّ** *to be peaceful or tame* K., *to entrust* Al.] ; **مَدَّيَّ** U. *to madden*, from **مَدَّيَّ** K. [cf. O.S. and N.S. **مَدَّيَّ** *a devil*] ; **مَدَّيَّ** *to tame*, from **مَدَّيَّ** *peace*, O.S., N.S. Cf. the noun **مَدَّيَّ** U. *a chimney or vent*, also **مَدَّيَّ** or **مَدَّيَّ** U. K., lit. *a little eye*.

b. By adding **م**, as **مَدَّيَّ** *to be numb*, perhaps for **مَدَّيَّ**, from O.S. **مَدَّيَّ** *to feel*, cf. **مَدَّيَّ** U. or **مَدَّيَّ** K. *to be numb*; and several in the second conjugation as **مَكِّيَّ** (above), **مَدَّيَّ** U. *to air before the fire* = **مَدَّيَّ** K., cf. N.S. **مَدَّيَّ** *steam, vapour*; **مَدَّيَّ** *to strengthen*, O.S. **مَدَّيَّ**, cf. N.S. and O.S. **مَدَّيَّ** *strength*; **مَدَّيَّ** *to encourage* = O.S. **مَدَّيَّ**, cf. N.S. and O.S. **مَدَّيَّ** *heart*; **مَدَّيَّ** *to stain, blot*, Chald. **مَدَّيَّ**, cf. N.S. **مَدَّيَّ** *a stain* (Turk.). For **مَدَّيَّ** see above A (9).

c. From O.S. passives by taking in **ل** or **د** of the passive prefix. We thus perhaps have **مَدَّيَّ** *to fear*, O.S. root **مَدَّ** *to be moved or agitated* (so Al. **مَدَّ**); **مَدَّيَّ** *to be numb*, qy. from **مَدَّيَّ** formed from **مَدَّيَّ** *a stone*; **مَدَّيَّ** *to come to oneself* (after a faint), *to awake* = **مَدَّيَّ**.

Hence also perhaps the reason why ܕ of ܕܝܢ is pronounced ܐ, the influence of O.S. ܕܝܢܐ being felt. [Nöld. § 96.]

d. Several causatives are trilateral, owing to one of the letters of the root being weak and having dropped out. See § 45 b, c.

## VOWELS AND CONSONANTS.

### § 84. *Rules for Aspiration in Syriac words.* ܕܝܢܐ ܐܝܢܐ ܐܝܢܐ

These are taken from Bar Zu'bi's grammar; but those only are given which affect N.S. and they do not apply to foreign words.

1. At the beginning of a word the letters ܬܕܬ are hard.
2. Standing second after a vowelless letter, soft, as ܬܕܬ *marrying*. Except the first radical, in N.S., of 2. conj. verbs preceded by ܡܡ.
3. After a silent or fallen letter, hard, as ܡܕܝܬܐ (ܐ) *city*; ܝܬܐ (ܐ) *vine*, for ܝܬܐ O.S. ܝܬܐ; ܐܬܐ *thou*.
4. A final letter is soft, except as above and unless it follows a vowelless consonant. [Thus most words which transgress this rule are foreign. For numerous exceptions see § 95.]
5. *Nouns.* If the first has Pthakha, the second Khwaṣa, Rwaṣa or Zqapa, the second is hard, as ܬܕܬ *husbandman*, ܕܬܬ *ancient*. But if the second is vowelless, it is soft, as ܬܕܬ *husband*.
6. After Khwaṣa these letters are soft, as ܬܕܬ *creation*.
7. If the first radical has a vowel, and the second none, the third radical is hard; as ܬܕܬܐ m. *witness*. But there are many excep-

tions, both in O.S. and N.S., as ܕܫܬܐ m. *gold*, ܦܝܬܐ a *dish*, O.S. (πίναξ), ܡܠܟܐ m. *milk* U., *curdled milk* K. [In K. *sweet milk* is ܡܠܟܐ lit. *sweet*.]

8. After Rwaša a vowelless letter is soft, as ܡܠܟܐ *glory*. But if it has a vowel, it is hard; as ܡܠܟܐ *anthem*.

9. If all the letters have vowels, the third is soft, as ܡܠܟܐ m. *debtor*, ܡܠܟܐ m. *joining*, ܡܠܟܐ *active*, ܡܠܟܐ m. *sponsor* (in O.S. also a *neighbour*).

10. Verbal nouns of all sorts follow the verb in the matter of aspiration, as ܡܠܟܐ m. *writer*, ܡܠܟܐ m. *book*; ܡܠܟܐ *seller*, ܡܠܟܐ *buyer*. So in nouns from N.S. causatives, which differ from O.S. (§ 94), as ܡܠܟܐ (ܡ) *one who gives in marriage*. But in O.S. words like ܡܠܟܐ (ܡ) *writeable*, have the third radical hard. These are occasionally used in N.S. by the learned, § 81, 4.

11. Feminines in ܡܠܐ have ܡ hard in the case of agents of the form ܡܠܐ, and past participles like ܡܠܐ, the preceding vowelless letter remaining soft (ܡ).

12. But other nouns vary, as ܡܠܐ (ܡ) *garden*; but ܡܠܐ (ܡ) *a fort*.

13. Plurals in ܡܠܐ (K. Al.) have ܡ soft.

14. Nouns ending in ܡܠܐ have ܡ hard in O.S., but soft in N.S. (K. Al.). ܡ in the termination ܡܠܐ is soft.

15. *Verbs*. The second radical of the first conjugation is soft; of second conjugation trilaterals hard.

Quadrilaterals in O.S. have the second and fourth radicals soft, the third hard. For exceptions in N.S. to these rules see §§ 94, 95.

16. In the present participle the last radical is soft, as above, rule 4. In N.S. it remains soft throughout, in feminine and plural. In O.S. it is hardened. Thus:

<b>كٲٲ</b> m.	{	O.S. <b>كٲٲ</b> f.	<b>كٲٲ</b> Pl.	} <i>to steal.</i>
		N.S. <b>كٲٲ</b> f.	<b>كٲٲ</b> Pl.	

§ 85. VOWELS AND CONSONANTS. RELATION OF VERNACULAR SYRIAC WORDS TO THOSE OF CLASSICAL SYRIAC, AND OF THE DIALECTS TO ONE ANOTHER.

#### VOWELS.

*Words in N.S. which have a vowel less than in O.S.*

**كٲٲ** m., O.S. **كٲٲ** a roof, (ك), but **كٲٲ** Ti. = **كٲٲ** (also **كٲٲ**) O.S. a lunatic.

**كٲٲ** U., also **كٲٲ** K., as O.S. m. *May*.

**كٲٲ** they = O.S. **كٲٲ**, **كٲٲ**. So several pronouns §§ 10—12.

**كٲٲ** m., O.S. **كٲٲ**, pillar, rarely with **ك** in N.S. =  $\sigma\tau\tilde{\upsilon}\lambda\omicron\varsigma$ .

**كٲٲ** f., O.S. **كٲٲ** omelette =  $\sigma\phi\alpha\tilde{\iota}\rho\alpha$ .

**كٲٲ** K., Al. = O.S. **كٲٲ** f. fever, = **كٲٲ** U.

**كٲٲ**, O.S. **كٲٲ** white.

**كٲٲ** K. = O.S. **كٲٲ** shadow (**كٲٲ** U. etc.).

**كٲٲ**, O.S. **كٲٲ** black.

**كٲٲ** also **كٲٲ** as O.S. *Lazarus*.

**كٲٲ** U. (Ti. **كٲٲ**) = O.S. **كٲٲ** to be proud.

**كٲٲ** m., O.S. **كٲٲ** an ostrich.

**كٲٲ** f., O.S. **كٲٲ** knife. So **كٲٲ** id.

**كٲٲ**, O.S. **كٲٲ** threshold, § 119.

حَدَّئَ f., O.S. and Al. حَدَّ [m. in O.S.] *time*, (ح)

حَصَدَ m., O.S. حَصَدَ *root*.

قَدَّئَ f. (ق like ح), O.S. قَدَّ *plough*, §§ 97, 104.

بَدَّ, O.S. بَدَّ, sign of past tense.

صَفَّ m., O.S. صَفَّ *large basket*.

أَصَّ, O.S. أَصَّ *bed*.

أَصَّ, O.S. أَصَّ *a quarter of a garlic*.

أَصَّ m., O.S. أَصَّ or أَصَّ *smoke*.

أَصَّ, O.S. أَصَّ *weight*.

Note also أَصَّ Al. *fountain* = أَصَّ K., p. 232.

§ 86. Words in N.S. which have a vowel more than in O.S.

a. All which have 2 prosthetic in N.S., but not in O.S. See below, § 96.

b. Many feminines formed from masculines; a half vowel in O.S. corresponding to a whole vowel in N.S., as مَلِكَةٌ *queen*, also more rarely مَلِكَةٌ as in O.S., from مَلِكٌ *king*; دَمْعَةٌ *tear*, O.S. دَمْعٌ (masc. sing. not used). Hence in reading O.S. the Syrians often convert a half vowel into a whole one and even accent it; they pronounce أَهْجِجَ *he was made*, as if أَهْجِجَ *ithîwidh*, with the accent on ه; so they read أَهْجِجَ *have pity on us* (usually written as one word in the service books), as if ه had Zqapa, *ithrakhamâlen*, with the accent on the penult.

c. In U. verbal nouns of second conjugation Pthakha trilaterals, all quadrilaterals (unless one letter is virtually silent as in أَهْجِجَ *to punish*, pron. أَهْجِجَ), and all second conjugation ه verbs; as

ܡܠܝܕܝܢܐ U. *teacher* = ܡܠܝܕܝܢܐ K., O.S.; ܡܠܝܕܝܢܐ U. *one who prays* = ܡܠܝܕܝܢܐ K., O.S.

d. Plurals of nouns in ܡ in U., as ܡܠܝܕܝܢܐ U. *beams* = ܡܠܝܕܝܢܐ K., O.S.

e. ܡܠܝܕܝܢܐ, O.S. 'ܡ last. [Sal. 'ܡ, first Zlama.]

ܡܠܝܕܝܢܐ, O.S. 'ܡ *stack*, Chald. ܡܠܝܕܝܢܐ, p. 246.

ܡܠܝܕܝܢܐ, O.S. 'ܡ *coal*.

ܡܠܝܕܝܢܐ f., also as Eastern O.S. 'ܡ *Testament* (Old, New).

ܡܠܝܕܝܢܐ m., O.S. 'ܡ *blood*.

ܡܠܝܕܝܢܐ m., O.S. 'ܡ *paper* (also Arabic).

ܡܠܝܕܝܢܐ, O.S. ܡܠܝܕܝܢܐ *eleven*.

ܡܠܝܕܝܢܐ (in U. pron. 'ܡܝܢܐ), O.S. ܡܠܝܕܝܢܐ *serpent*, f. So ܡܠܝܕܝܢܐ (or ܡܠܝܕܝܢܐ) m. for ܡܠܝܕܝܢܐ (O.S. ܡܠܝܕܝܢܐ); pl. ܡܠܝܕܝܢܐ ('ܡܝܢܐ), O.S. ܡܠܝܕܝܢܐ.

ܡܠܝܕܝܢܐ, O.S. ܡܠܝܕܝܢܐ *sieve* (root ܡܠܝܕܝܢܐ).

ܡܠܝܕܝܢܐ m., O.S. 'ܡ *nose, promontory*.

ܡܠܝܕܝܢܐ, in O.S. and Al. also 'ܡ *the left*.

ܡܠܝܕܝܢܐ Al. = 'ܡ U. K., O.S. *Friday*.

ܡܠܝܕܝܢܐ K. *ten* (f.), O.S. ܡܠܝܕܝܢܐ.

ܡܠܝܕܝܢܐ or ܡܠܝܕܝܢܐ, O.S. ܡܠܝܕܝܢܐ [f. ܡܠܝܕܝܢܐ, O.S. 'ܡ] *so and so*.

ܡܠܝܕܝܢܐ Al. = ܡܠܝܕܝܢܐ U. = O.S. ܡܠܝܕܝܢܐ *stature*.

ܡܠܝܕܝܢܐ m., O.S. 'ܡ *name*.

ܡܠܝܕܝܢܐ m., O.S. 'ܡ *skirt of a garment, front flap of a coat tail*.

Also ܡܠܝܕܝܢܐ N.S.

ܐܠܝܬܐ U. = O.S., K. ܐܠܝܬܐ worm, § 88 g.

ܐܠܝܬܐ K. ܐܠܝܬܐ Q. *three*, f., O.S. ܐܠܝܬܐ.

ܐܠܝܬܐ K. *yesterday*, O.S. ܐܠܝܬܐ (also O.S. ܐܠܝܬܐ).

§ 87. *Pthakha and Zqapa.* There is a very common tendency in N.S., especially in Urmi, to turn Pthakha into Zqapa. This is perhaps partly for compensation<sup>1</sup> and is due to the dislike of the Syrians to the doubling of a consonant, unless it is written double, when they pronounce both consonants distinctly, see § 4 (7).

a. Before ܐ where the Western Syrians write Pthakha, the Eastern Syrians write Zqapa (§ 7). In N.S. (esp. U.) there are a few exceptions, like ܡܠܝܬܐ to *answer* (in K. ܡܠܝܬܐ).

b. In accordance with the rule in § 6 (1) all Pthakhas before a silent letter and ܐ are pronounced Zqapa, except in a few verbs, as ܡܠܝܬܐ to *oppress, strike*, ܡܠܝܬܐ Ti. Al. to *vomit*, (lit. to *overturn*), ܡܠܝܬܐ U. (= ܡܠܝܬܐ K.) to *put milk or butter in food during a fast*, ܡܠܝܬܐ K. to *dam*, ܡܠܝܬܐ K. to *acquaint, know*; in some compounds of ܡܠܝܬܐ, § 28 (9), but ܡܠܝܬܐ itself is pronounced usually with Zqapa (see § 91); and in the numerals 13 to 19 in K., § 26.

c. Many second conjugation triliteral verbs have Zqapa for Pthakha on the first radical, perhaps to compensate for not doubling the second radical. A few differ according to district:—

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *answer*.

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *assemble*, tr.

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *join*, tr.

ܡܠܝܬܐ U. to *be cold* (of persons), ܡܠܝܬܐ Al. to *spoil* tr., p. 120.

<sup>1</sup> So in Al., in cases where ܠ is omitted, short *i* sound often becomes *é*; ܡܠܝܬܐ

*I said* is *méri* or *mīri*; ܡܠܝܬܐ he *remembers me* is *takhéri*.

ܡܬܬܝܕ U. ܡܬܬܝܕ K. *to sink*, tr.

ܡܬܬܝܝ U. *to annoy*, ܡܬܬܝܝ K. *to be tired of*.

ܡܬܬܝܬ U. ܡܬܬܝܬ K. ܡܬܬܝܬ Al. *to divide*.

ܡܬܬܝܬ U. ܡܬܬܝܬ K. *to refine metals*.

ܡܬܬܝܬ U. ܡܬܬܝܬ K. *to promise*.

ܡܬܬܝܬ U. ܡܬܬܝܬ K. *to happen*.

ܡܬܬܝܬ U. ܡܬܬܝܬ K. *to throw*.

ܡܬܬܝܬ or ܡܬܬܝܬ *to partake*.

ܡܬܬܝܬ U. ܡܬܬܝܬ K. *to repent*, also ܡܬܬܝܬ K. Al. ܡܬܬܝܬ Al.

Traditionally the O.S. ܡܬܬܝܬ *he will bless*, is read as if with Zqapa, and so all Pa'els with ܬ.

d. For those causatives of verbs ܬܐ, ܬܐ, ܬܐ, ܬܐ which vary between Pthakha and Zqapa, see § 45 b, c.

e. Several first conjugation verbs in U. Ash. have Pthakha on the first radical<sup>1</sup>. These in K. as in O.S. have Zqapa; see § 46.

f. Many words which etymologically, or on the analogy of O.S. would have Pthakha, are in many districts, especially in Urmi, pronounced with Zqapa. In other districts, especially in K. Al., they vary between Zqapa and Pthakha. It seems better to write these with Pthakha on the O.S. analogy or according to the etymology. Such are the feminines of the form ܡܬܬܝܬ *queen*, from ܡܬܬܝܬ, § 86 b.

g. So also words of the form ܡܬܬܝܬ § 77 (2), p. 231.

h. And those of the form ܡܬܬܝܬ § 77 (3), p. 233.

i. And those of the form ܡܬܬܝܬ § 81 (5), p. 244.

<sup>1</sup> ܡܬܬܝܬ *I know*, in Al. is *yādin* or *yēdin*; ܡܬܬܝܬ is *kidin* or *kēdin*.



j. In Ti. Al. MB. the names of the first four days of the week are pronounced with a Zqapa on **α**, as **ṡṡṡṡṡṡ** = O.S. **ṡṡṡṡṡṡ** *Sunday*, p. 287. [But in Al. also with second Zlama, as *tloshéba*.]

k. Also the following sometimes have Zqapa, esp. in U.

**ṡṡṡṡ** m. *bishop*, Arab.; lit. *our father*, cf. O.S. **ṡṡṡṡ**.

**ṡṡṡṡ** m. = O.S. **ṡṡṡṡ** *brother*, § 79.

**ṡṡṡṡ** as, O.S.; usually pron. *ákh* (p. 169). So **ṡṡṡṡ**.

**ṡṡṡṡ** etc., § 16 (2) b.

**ṡṡṡṡ** Tkh. = **ṡṡṡṡ** U. m. *labour, trouble*.

**ṡṡṡṡ** (p. 160) in Al. has Pthakha, but **ṡṡṡṡ** always Zqapa.

**ṡṡṡṡ** U. = **ṡṡṡṡ** K. m. *reward, pay* (= **ṡṡṡṡ** Al.).

**ṡṡṡṡ** O.S. = **ṡṡṡṡ** Ti. = **ṡṡṡṡ** U. Ti. *bell*, m., p. 288.

**ṡṡṡṡ** *joy*, O.S.

**ṡṡṡṡ** Al. also **ṡṡṡṡ** but, p. 188.

**ṡṡṡṡ** *angel*, m. O.S. (both with Zqapa sound).

**ṡṡṡṡ** m. (O.S. **ṡṡṡṡ**) *tabernacle, goats' hair tent*.

**ṡṡṡṡ** U. or **ṡṡṡṡ** K., O.S. (for **ṡṡṡṡ**) *balance*.

**ṡṡṡṡ** (**ṡṡṡṡ** Ti.) m. *poison* (= **ṡṡṡṡ** Tkh.). In O.S. *medicine*.

**ṡṡṡṡ** O.S. = **ṡṡṡṡ** Ti. = **ṡṡṡṡ** U. *a male lamb*.

**ṡṡṡṡ**, O.S. **ṡṡṡṡ** *priest* [for **ṡṡṡṡ**, p. 246].

**ṡṡṡṡ** *Raca* O.S.

l. Some words with Pthakha in O.S. have Zqapa almost if not quite universally in N.S. and are therefore so written.

**ṡṡṡṡ** *vinegar*, m., O.S. **ṡṡṡṡ**.

**ṡṡṡṡ** f. U. = **ṡṡṡṡ** f. Ti. = **ṡṡṡṡ** O.S. m. *a needle*.

ܡܬܥܝ m. *back, girdle, loins*, O.S. 'ܡܬܥܝ, for ܡܬܥܝܐ.

ܡܬܥܝܐ f. *metal bowl*, O.S. 'ܡܬܥܝܐ; usually in N.S. 'ܡܬܥܝܐ.

ܡܬܥܝܐ m. *boy*, O.S. ܡܬܥܝܐ.

ܡܬܥܝܐ f. *sea*, O.S. ܡܬܥܝܐ m., Heb. יָם, Chald. ܡܬܥܝܐ.

ܡܬܥܝܐ who = O.S. ܡܬܥܝܐ (ܡܬܥܝܐ). The Azerbaijan Jews have Pthakha here.

ܡܬܥܝܐ m. *basket*, O.S. 'ܡܬܥܝܐ.

ܡܬܥܝܐ very, so Az. (in K. Al. ܡܬܥܝܐ is used as an adjective = *great*).

ܡܬܥܝܐ m. *teacher*, § 20 (14), O.S. 'ܡܬܥܝܐ.

ܡܬܥܝܐ (in Ti. Pthakha) *there* = O.S. ܡܬܥܝܐ, p. 167.

m. Zqapa is pronounced Pthakha in ܡܬܥܝܐܐ he killed me (f.), and so the other persons, § 50.

#### § 88. Zlama for Pthakha or Zqapa.

There is a great tendency to use Zlama in N.S. for O.S. Pthakha or more rarely for Zqapa. This is especially the case in Salamas, Qudshanis, etc. Also in foreign words Zlama in one district corresponds to Pthakha or Zqapa in another. We thus have:—

a. The present, the imperative etc. in second conjugation verbs in Sal. Q. etc. See §§ 35 sqq. and 91.

b. Also in the same districts many words of the form ܡܬܥܝܐܐ *deacon* (pronounced ܡܬܥܝܐܐ), etc., § 77 and see below § 91.

c. Universally in verbs etc. where under the influence of the letters ܡܬܥܝܐ O.S. writes Pthakha, N.S. writes Zlama; as ܡܬܥܝܐ N.S. = ܡܬܥܝܐ O.S. *he dwells*.

d. So the 2nd pers. singular masculine of the first present of verbs, and of the preterite where the object is expressed synthetically

(§ 50), as **سَھَلَّیْ** N.S. = **سَھَلَّیْ** (**سَھَلَّیْ** **سَھَلَّیْ**) O.S. *thou killest*,  
**سَھَلَّیْ** N.S. = **سَھَلَّیْ** (**سَھَلَّیْ** **سَھَلَّیْ**) O.S. *he killed thee*  
 (m.), and so if the subject is of the first person sing. masc.

e. The first five days of the week in most districts, § 28 (5) and p. 285; as **سَھَلَّیْ** m. = **سَھَلَّیْ** O.S. *Sunday*.

f. The past participle of verbs **ل**, first conjugation, as **لَھَلَّیْ** for **لَھَلَّیْ** O.S. *revealed*.

g. Also the following:—

**لَھَلَّیْ** (*égar*) Al. = **لَھَلَّیْ** *if*, p. 185.

**لَھَلَّیْ** m., O.S. **لَھَلَّیْ** or **لَھَلَّیْ** *moth, book-worm*, § 89.

**لَھَلَّیْ**, or **لَھَلَّیْ** Al. = **لَھَلَّیْ** O.S. *below*.

**لَھَلَّیْ** K. = **لَھَلَّیْ** O.S. *four*, f.

**لَھَلَّیْ** U. m. or **لَھَلَّیْ** U. K., O.S. *guest*.

**لَھَلَّیْ** U. f. or **لَھَلَّیْ** K. *mill*, § 96.

**لَھَلَّیْ**, O.S. **لَھَلَّیْ** *widow*.

**لَھَلَّیْ** Tkh., **لَھَلَّیْ** Ti. = **لَھَلَّیْ** O.S. *seven*, f. (**لَھَلَّیْ**), p. 64.

**لَھَلَّیْ** Al., **لَھَلَّیْ** U. K. *light*, m. But in K. they generally say **لَھَلَّیْ**.

**لَھَلَّیْ** Ti. Sh., **لَھَلَّیْ** U., **لَھَلَّیْ** Tkh. or **لَھَلَّیْ** MB. *stove*, f.,

[usually **لَھَلَّیْ** (**لَھَلَّیْ**) in K.].

**لَھَلَّیْ**, **لَھَلَّیْ**, cf. § 67.

**لَھَلَّیْ** (*bésa*) Al., **لَھَلَّیْ** U. K. *enough*.

**لَھَلَّیْ**, O.S. **لَھَلَّیْ** *herd*, m.

**لَھَلَّیْ**, also **لَھَلَّیْ** as O.S. *son of man*.

**لَھَلَّیْ** or **لَھَلَّیْ** as O.S. *lightning*.

**لَھَلَّیْ** U. Q. Sal. m. (**لَھَلَّیْ**), or **لَھَلَّیْ**

K. f. = O.S. **لَھَلَّیْ** (for **لَھَلَّیْ**) *side*, p. 225.

**لَھَلَّیْ** U. *beggar* = **لَھَلَّیْ** O.S. (*collector*), p. 235.

**لَھَلَّیْ** Ash., **لَھَلَّیْ** Z. = **لَھَلَّیْ** U. K., O.S. *man* (in U. *husband*). So in U. **لَھَلَّیْ** *husbands*, p. 50.

**لَھَلَّیْ** = O.S. **لَھَلَّیْ** *kid*, m.

**لَھَلَّیْ** Tkh. = **لَھَلَّیْ** Al. *labour, trouble*.

**لَھَلَّیْ** = **لَھَلَّیْ** O.S., Al. *thief*, m.

**لَھَلَّیْ** Tkh. = **لَھَلَّیْ** Ti., O.S. *garden*.

ܐܠܥܒܐ U. = O.S. ܐܠܥܒܐ *leprosy*, f.  
 ܐܠܥܪܐ (*gerek*) Al. = ܐܠܥܪܐ U. *must*.  
 ܐܠܥܪܐ *bridge*, see p. 42.  
 ܐܠܥܪܐ Al. (second Zlama) = ܐܠܥܪܐ O.S.,  
     U. *gold*, m.  
 ܐܠܥܪܐ = ܐܠܥܪܐ U. *rain-watered land*.  
 ܐܠܥܪܐ Sal. = ܐܠܥܪܐ U. *debt*, Pers. m.  
 ܐܠܥܪܐ Tkh. *resin, sweat*, p. 42.  
 ܐܠܥܪܐ = O.S. ܐܠܥܪܐ *side*, f.  
 ܐܠܥܪܐ = O.S. and Al. ܐܠܥܪܐ *beard*, m.  
 ܐܠܥܪܐ U. K. = ܐܠܥܪܐ Al. Z. *plain*.  
 ܐܠܥܪܐ K. = ܐܠܥܪܐ O.S. *now*.  
 ܐܠܥܪܐ (U. first, Ti. second Zlama)  
     = O.S. ܐܠܥܪܐ *bell*, m. Also ܐܠܥܪܐ Ti.  
     (ܐܠܥܪܐ : cf. ܐܠܥܪܐ N.S. *cliff*, m.).  
 ܐܠܥܪܐ = O.S. ܐܠܥܪܐ *reed*, m.  
 ܐܠܥܪܐ K. Al. = ܐܠܥܪܐ O.S., U. *com-*  
     *panion*, m.  
 ܐܠܥܪܐ Sal. = ܐܠܥܪܐ U. K., O.S. *strength*,  
     *host*, m.  
 ܐܠܥܪܐ Sal. = ܐܠܥܪܐ U. *a present*,  
     (ܐܠܥܪܐ Tkh., eighth pl.).  
 ܐܠܥܪܐ Sal., U., sometimes K. = ܐܠܥܪܐ  
     K., O.S. *suffering*, m.  
 ܐܠܥܪܐ = O.S. ܐܠܥܪܐ *bridegroom*, m.

ܐܠܥܪܐ rare = O.S. ܐܠܥܪܐ *unclean*  
     (usually ܐܠܥܪܐ).  
 ܐܠܥܪܐ = O.S. ܐܠܥܪܐ, § 112, m.  
 ܐܠܥܪܐ U. K. = ܐܠܥܪܐ Ti. = ܐܠܥܪܐ Az. = O.S.  
     ܐܠܥܪܐ *tooth*, m. So ܐܠܥܪܐ U. K. =  
     ܐܠܥܪܐ Ti. *a tooth of a cogwheel*.  
 ܐܠܥܪܐ = O.S. ܐܠܥܪܐ *famine, hunger*, m.  
 ܐܠܥܪܐ *furrow*, O.S. ܐܠܥܪܐ, p. 206.  
 ܐܠܥܪܐ, see § 121.  
 ܐܠܥܪܐ MB. = ܐܠܥܪܐ O.S., U. K. *bread*,  
     m.  
 ܐܠܥܪܐ Sal. (first Zlama) = ܐܠܥܪܐ U. K.  
     f. § 18 (2).  
 ܐܠܥܪܐ (i.e. ܐܠܥܪܐ) U. K. = ܐܠܥܪܐ O.S.,  
     Al. Z. *water*.  
 ܐܠܥܪܐ Sal. = ܐܠܥܪܐ U. K. *who*, § 13.  
 ܐܠܥܪܐ *maxim*, from ܐܠܥܪܐ O.S.  
     and N.S. *parable*.  
 ܐܠܥܪܐ (Sal. first, Z. second Zlama)  
     = ܐܠܥܪܐ U., O.S. *river*, m.  
 ܐܠܥܪܐ U. = ܐܠܥܪܐ K., O.S. *naphtha*,  
     *paraffin*, m.  
 ܐܠܥܪܐ Tkh. Ash. = ܐܠܥܪܐ U. Ti., O.S.  
     *moon*, m.  
 ܐܠܥܪܐ and ܐܠܥܪܐ Al. *Syriac*.  
 ܐܠܥܪܐ = ܐܠܥܪܐ O.S. *swimming*.  
 ܐܠܥܪܐ Q. = ܐܠܥܪܐ U. K., O.S., p. 285.

ṣṣṣ = O.S. 'ṣ winter, m.

ṣṣṣ = O.S. 'ṣ thigh, f.

ṣṣṣ K. = 'ṣ U., O.S. signet.

ṣṣṣ or ṣṣṣ U. a barren woman = ṣṣṣ K. Sal. The O.S. has ṣṣṣ m. ṣṣṣ f.

ṣṣṣ, ṣṣṣ etc., see p. 64.

ṣṣṣ = O.S. 'ṣ potsherd, m. Also ṣṣṣ § 77 (3).

ṣṣṣ Al. = 'ṣ Tkh. (U. ṣṣṣ) wave.

ṣṣṣ, O.S. also 'ṣ blossom, m.

ṣṣṣ Ti. = 'ṣ Sh., ṣṣṣ U. Tkh. hoopoe (otherwise ṣṣṣṣṣṣ Tkh. m. ṣṣṣṣṣṣ m. Ti., ṣṣṣṣṣṣ Ti., ṣṣṣṣṣṣ U. K. m.).

ṣṣṣ or ṣṣṣ = O.S. ṣṣṣ crack, also in N.S. blossom, m.

ṣṣṣ U. = 'ṣ O.S. = 'ṣ K. lamb, m.

ṣṣṣ U. = 'ṣ K., O.S. Paradise, f.

ṣṣṣ = O.S. 'ṣ iron, m., p. 293.

ṣṣṣ U. f. = ṣṣṣ Al. opportunity. (In K. ṣṣṣ.)

ṣṣṣ m. = O.S. ṣṣṣ or

ṣṣṣ crumb, cf. ṣṣṣ

S. GR.

§ 83 (14) and ṣṣṣ m. § 18 (5).

Also ṣṣṣ.

ṣṣṣ Sal. = 'ṣ U. soap, m.

ṣṣṣ = O.S. 'ṣ fine weather.

ṣṣṣ or ṣṣṣ (also ṣṣṣ) Al. Kurdish.

ṣṣṣ = O.S. 'ṣ partridge.

ṣṣṣ = O.S. 'ṣ basket. So N.S. ṣṣṣ a smaller basket.

ṣṣṣ, rarely as O.S. ṣṣṣ skull.

ṣṣṣ Q. Sal. = 'ṣ U. K. many, very, (O.S. ṣṣṣ great), § 25 (7).

ṣṣṣ going, § 46, = O.S. 'ṣ an insect, or creeping.

ṣṣṣ = O.S. ṣṣṣ or ṣṣṣ chain.

ṣṣṣ (ṣ U., 'ṣ Al.) = O.S. 'ṣ year.

ṣṣṣ (ṣ) Al. or 'ṣ as O.S. hour.

ṣṣṣ U. = O.S., K. ṣṣṣ worm, f. (Also N.S. ṣṣṣ or ṣṣṣ, ṣṣṣ Tkh.)

ṣṣṣ or ṣṣṣ Ti. = O.S. ṣṣṣ eighteen.

ṣṣṣ part of U., elsewhere 'ṣ as O.S. July, m.

ṣṣṣ see § 121 and p. 64.

*h.* On the other hand we have N.S. Pthakha or Zqapa for O.S. Zlama in the following:—

ܚܠܝܬܐ, also as O.S. ܚܠܝܬܐ scabbard, f.

ܚܠܝܬܐ, in O.S. also ܚܠܝܬܐ entrail, m.

ܚܠܝܬܐ U., also ܚܠܝܬܐ as O.S. = ܚܠܝܬܐ

K. (ܚ) = ܚܠܝܬܐ (ܚ) Diz *sheep*  
(rarely singular, m.).

ܚܠܝܬܐ in O.S. also ܚܠܝܬܐ mushroom.

ܚܠܝܬܐ = O.S. and Al. ܚܠܝܬܐ half, m.

ܚܠܝܬܐ U. Ti. = ܚܠܝܬܐ Tkh. (cf. O.S.

ܚܠܝܬܐ pl.) *almond*, m. [unless  
it should be ܚܠܝܬܐ = O.S. ܚܠܝܬܐ].

So also N.S. and Az. ܚܠܝܬܐ *I* = O.S. ܚܠܝܬܐ.

*i.* We have Zlama for Pthakha as an euphonic vowel in forms like ܚܠܝܬܐ U. Ti. = ܚܠܝܬܐ Tkh. = ܚܠܝܬܐ O.S. Also in Al. before a vowelless consonant with ܠ, ܬ, ܕ, and ܡܡ (ܡܡ). In U. these in speaking take, when necessary, a half Zlama; in O.S. Pthakha. But in forms like ܚܠܝܬܐ, ܚܠܝܬܐ a whole Zlama in N.S.

### § 89. (1) *Rwaša in N.S., not in O.S.*

*a.* The past participles of all second conjugation verbs, and hence the preterites, ܚܠܝܬܐ N.S. = ܚܠܝܬܐ O.S.

*b.* Also the following:—

ܚܠܝܬܐ, O.S. ܚܠܝܬܐ camel, m.

ܚܠܝܬܐ, O.S. ܚܠܝܬܐ round.

ܚܠܝܬܐ Sal. Sp. = ܚܠܝܬܐ U. K., O.S.  
*dream*, m.

ܚܠܝܬܐ Al. = O.S., U. ܚܠܝܬܐ dark-  
*ness*, m.

ܚܠܝܬܐ = O.S. ܚܠܝܬܐ pig, m.

ܚܠܝܬܐ = O.S. ܚܠܝܬܐ dew, m.

ܚܠܝܬܐ = O.S. ܚܠܝܬܐ rhubarb.

ܚܠܝܬܐ = O.S. ܚܠܝܬܐ reverend.

ܚܠܝܬܐ Al. = ܚܠܝܬܐ O.S., U. K. *hole*,  
m., p. 304.

ܚܠܝܬܐ or as O.S. ܚܠܝܬܐ fog, m.,  
§ 76.

ܚܠܝܬܐ or as O.S. ܚܠܝܬܐ earth, m.

ܚܠܝܬܐ Diz, *sheep*, § 88, *h.*

ܚܠܝܬܐ Al. = ܚܠܝܬܐ U. Tkh. f. =

ܚܠܝܬܐ O.S. *finger*, § 95, *g.*

𐤌𐤍𐤏 U. K. = 𐤌𐤍𐤏 Al. =

𐤌𐤍𐤏 O.S. *stature*.

𐤌𐤍𐤏𐤌𐤏 *elbow* (also of a stove)

= O.S. 𐤌𐤍𐤏 *heel, ankle*.

𐤌𐤍𐤏 = O.S. '𐤌𐤏 or 𐤌𐤍𐤏 *hill*.

𐤌𐤍𐤏𐤌𐤏 *shoulder, m.* The O.S.

𐤌𐤍𐤏 is a *winnowing shovel*

= N.S. 𐤌𐤍𐤏, which also is  
*an oar and a shoulder blade*.

𐤌𐤍𐤏 = (?) O.S. and N.S. 𐤌𐤍𐤏  
*ears of corn*.

𐤌𐤍𐤏 *true* = O.S. 𐤌𐤍𐤏 *up-*  
*right* (whence 𐤌𐤍𐤏 N.S.

*fat*). Cf. O.S. 𐤌𐤍𐤏 *orthodox*.

Similarly we have 𐤌𐤍𐤏 U. = 𐤌𐤍𐤏 K., O.S. *an age, m.*; 𐤌𐤍𐤏 U.  
Sal. Q. Gaw. Tkh. J. = '𐤌 Ti. Al., O.S. *day, m.* For 𐤌𐤍𐤏 see § 13.

(2) *Rwaša in O.S., not in N.S.*

𐤌𐤍𐤏, O.S. '𐤌, *examination, m.*

𐤌𐤍𐤏, O.S. '𐤌𐤏, *knee, f.*

𐤌𐤍𐤏, O.S. '𐤌𐤏 *laughter, m.*

𐤌𐤍𐤏, O.S. '𐤌𐤏, *millet*.

𐤌𐤍𐤏, O.S. '𐤌𐤏, *thread, weft, m.*

𐤌𐤍𐤏, O.S. '𐤌𐤏, *sweat, f.*, § 105.

𐤌𐤍𐤏, O.S. '𐤌𐤏, *mole*.

𐤌𐤍𐤏 *bad*, O.S. '𐤌𐤏 or '𐤌𐤏, *desolate*.

𐤌𐤍𐤏 with affixes, § 25 (5).

𐤌𐤍𐤏, O.S. '𐤌𐤏, *eye-paint*.

𐤌𐤍𐤏, O.S. '𐤌𐤏, *bridle, m.*

𐤌𐤍𐤏 = O.S. 𐤌𐤍𐤏 (O.S. pl.  
𐤌𐤍𐤏), *a sieve*, p. 282.

𐤌𐤍𐤏, O.S. '𐤌𐤏, *work, m.*

𐤌𐤍𐤏 Ti. = 𐤌𐤍𐤏 U. Tkh., O.S.  
*mouth, edge* (of a sword), *m.*

𐤌𐤍𐤏, O.S. '𐤌𐤏 (𐤌 like 𐤌  
usually), *flea, m.*

𐤌𐤍𐤏, O.S. '𐤌𐤏, *far*, (𐤌𐤍𐤏 Al.).

𐤌𐤍𐤏, O.S. '𐤌𐤏, *sesame, f.*

Similarly we have 𐤌𐤍𐤏 (or '𐤌 Al.) often for 𐤌𐤍𐤏 [or 𐤌𐤍𐤏  
O.S.] *a star, m.*; 𐤌𐤍𐤏 Ti. for 𐤌𐤍𐤏 O.S. *storeroom*; 𐤌𐤍 Ti. = '𐤌  
U. *low*; 𐤌𐤍𐤏 or 𐤌𐤍𐤏 *m. error*; 𐤌𐤍𐤏 or '𐤌𐤏 (also

ܐܝܬܐ f.) *corner*; ܐܡܬܐ or ܐܡܬܐ *handful*. Also in Al. some feminines in ܐܬܐ, ܐܬܐ are often pronounced with *u*, as ܬܠܒܬܐ *tlubta*.

§ 90. *Rwaṣa* in part of the Urmi plain is generally followed by a Yudh sound in speaking. Thus ܒܐܝܬܐ *bazaar* (so O.S.) becomes ܒܐܝܬܐ or even ܒܐܝܬܐ sometimes. In Sal. Sp. etc. an aspirated ܐ often follows *Rwaṣa*; as ܐܠܐ for ܐܠܐ *money*. And also either ܐ or ܐ follow similar sounds, such as ܐܐ or ܐܐ. Thus ܐܐܝܬܐ *having sat* (f.), ܐܐܝܬܐ *I was worth*; and even in words like ܐܐܝܬܐ *stealing* (ܐܐܝܬܐ).

§ 91. In Gaw. J. and to a somewhat smaller extent in Q. Sal., Pthakha and Zqapa very often have the second long-Zlama sound; as ܐܐ *one*, pron. *khé*; ܐܐܝܬܐ *first*, pron. *qémāya*; ܐܐܝܬܐ *he heals*, pron. *bésim*, § 35; ܐܐܝܬܐ, (O.S. ܐܐܝܬܐ), *vinegar*, m., pron. *khéla*; ܐܐ *for*, in Sal. pron. *qé*; ܐܐܝܬܐ *soul*, f., pron. *géna*; ܐܐܝܬܐ *recess in a wall*, f., in Sal. pron. *kéwi*; ܐܐܝܬܐ *furnace*, m., *étuna*. So some Al. words, § 88.

§ 92. *Metathesis* is very common in N.S.

a. *Vowels*.

ܐܐܝܬܐ U. = ܐܐܝܬܐ K. = ܐܐܝܬܐ O.S. *widower*.

ܐܐܝܬܐ *echo*, f., and similar words, § 16, *e*, for ܐܐܝܬܐ.

ܐܐܝܬܐ, O.S. ܐܐܝܬܐ *daughter*.

ܐܐܝܬܐ, O.S. ܐܐܝܬܐ (ܐܐ) *vine*, f.

ܐܐܝܬܐ U. = O.S., K. ܐܐܝܬܐ *companion*, f., § 17.

ܐܐܝܬܐ U., ܐܐܝܬܐ (ܐܐ) K. = O.S. ܐܐܝܬܐ (ܐܐ) *new*, f. (root ܐܐܝܬܐ).

ܐܐܝܬܐ ('ܐܐ K.) = O.S. ܐܐܝܬܐ *account, reckoning*, m.



دَوَّجْدَا (p. 73) f. = O.S. دَوَّجْدَا m. *midday meal, noon*.

مَجَكَا K. = O.S. مَجَكَا or مَجَكَا *shield, f.*

صَدَّجَا, O.S. صَدَّجَا *barley, pl.* So صَدَّجَا = O.S. صَدَّجَا *barley-corn, cf. § 45, d, e.*

جَحَّجْدَا = جَحَّجْدَا O.S. *scorpion, f.*

فَزَوَكَا, (for فَزَوَكَا) = O.S. فَزَوَكَا *iron, m., § 88, g.*

جَسَمَدَا or جَسَمَدَا (O.S. جَسَمَدَا) *blackbird, from كَسِبَا to be black.*

أَجَدَبَا (جَدَبَا) = O.S. أَجَدَبَا *October, November, m., § 28 (12).*

#### b. Consonants.

Numerals like أَدَدَا K., أَدَدَا U., § 28 (1).

Most verbs فَا and فَا in forming the verbal noun, etc., § 38. So also in Sp. in the present of some verbs فَا, as مَكَّجَبَا = مَكَّجَبَا *they are baptized, وَكَلَبَا = وَكَلَبَا they weave, and sometimes in Al.*

Also the following:—

أَمَّجَا MB. or أَمَّجَا U. or أَمَّجَا as O.S. *to swear.*

أَمَّجَا Z. Az. or أَمَّجَا Ti. = أَمَّجَا U., O.S. *a vessel, dish, m.*

أَنَّهُجَا Al. (*anhé or anhi; fem. only*) = أَنَّهُجَا *they, § 10.*

أَفَّجَا MB. as O.S. or أَفَّجَا U. K. or أَفَّجَا U. *to bake.*

أَفَّجَا or أَفَّجَا *to be cold, p. 120.*

أَفَّجَا or أَفَّجَا (as O.S.) *to spit.*

أَفَّجَا K. (as O.S.), أَفَّجَا U., أَفَّجَا Tkh. *to wish.* So Az. imperative أَفَّجَا *wish.*

أَفَّجَا for O.S. أَفَّجَا *ice, m.*

أَفَّجَا (rare) = أَفَّجَا U., أَفَّجَا Tkh. *cause, subject.*

ܠܡܕܡܬܐ U. or ܠܡܕܡܬܐ U. or ܠܡܕܡܬܐ Ti. *first*, m., perh. from ܠܡܕܡܬܐ *handful*, which is also sometimes inverted to ܠܡܕܡܬܐ. In N.S. ܠܡܕܡܬܐ = *to hold in the hand*, § 113, m.

ܠܡܕܡܬܐ f. also as O.S. ܠܡܕܡܬܐ or ܠܡܕܡܬܐ ܥܒܐ *eyebrow*.

ܠܡܕܡܬܐ = O.S. ܠܡܕܡܬܐ = ܠܡܕܡܬܐ Tkh. = ܠܡܕܡܬܐ Ti. *coal*.

ܠܡܕܡܬܐ, some parts of, § 46.

ܠܡܕܡܬܐ K. *to tumble* or *push down*, perh. = ܠܡܕܡܬܐ K. *to invert* = O.S. ܠܡܕܡܬܐ.

ܠܡܕܡܬܐ or ܠܡܕܡܬܐ as Arab. or ܠܡܕܡܬܐ K. *quilt*, m.

ܠܡܕܡܬܐ or ܠܡܕܡܬܐ Ti. f. = ܠܡܕܡܬܐ O.S. m. *needle*.

ܠܡܕܡܬܐ see ܠܡܕܡܬܐ above.

ܠܡܕܡܬܐ as O.S. or ܠܡܕܡܬܐ in Baz, *to reap*.

ܠܡܕܡܬܐ or ܠܡܕܡܬܐ *to be worth*, p. 124.

ܠܡܕܡܬܐ *to fold* = O.S. ܠܡܕܡܬܐ (Pa'el).

ܠܡܕܡܬܐ a variant in U. for ܠܡܕܡܬܐ *to taste*.

ܠܡܕܡܬܐ U. K. = ܠܡܕܡܬܐ Al., O.S. *to bear, lay (eggs)*. So ܠܡܕܡܬܐ U. K. Az.

ܠܡܕܡܬܐ or ܠܡܕܡܬܐ *to hasten*, p. 107.

ܠܡܕܡܬܐ (as O.S.) and ܠܡܕܡܬܐ *to learn*.

ܠܡܕܡܬܐ U. ܠܡܕܡܬܐ K. *a bond*, see § 112, and p. 288.

ܠܡܕܡܬܐ or ܠܡܕܡܬܐ (the O.S. ܠܡܕܡܬܐ) *to be long*.

ܠܡܕܡܬܐ Al., O.S. or ܠܡܕܡܬܐ Tkh. *to be green* (in O.S. *to be pale*).

ܠܡܕܡܬܐ = O.S. ܠܡܕܡܬܐ or ܠܡܕܡܬܐ *to be black*.

ܠܡܕܡܬܐ or ܠܡܕܡܬܐ *to shut*, § 113, e.

كُذِيَ in K. = كُذِيَ U. *to subside*, as a swelling, Heb. קָזַח.

كُشَا Sal. = كُشَا U. or كُشَا U. *a kokha* (village officer).

كَلَب, O.S. كَلَب or كَلَب *to lick*.

كَلَمَد or كَلَمَد *full to the brim*.

كَلْبَة as Arab. or كَلْبَة *curse*, f.

كَلَب *to lap*, for كَلَب, § 46, p. 118.

كَلَب or كَلَب or كَلَب all K. *a wood*, m.

كَلَب or كَلَب K. *to crawl*.

كَلَب for كَلَب O.S. *to freeze*, see كَلَب above.

كَلَب U. = N.S. كَلَب *to become dark*, § 83 A. (10).

كَلَب or كَلَب *to push*. See كَلَب above.

كَلَب from O.S. كَلَب *to go round*.

كَلَب in the K. sense *to wink*, perhaps for كَلَب = كَلَب § 83 A. (2).

كَلَب or كَلَب *to clap, chirp*. The latter also *to whisper*.  
See below, § 113, e.

كَلَب or كَلَب *to make a hedge*, p. 265 and § 113, e.

كَلَب K. from N.S. كَلَب, § 119, *to intertwine*, p. 262.

كَلَب O.S. *to mumble*, perh. conn. with كَلَب p. 254.

كَلَب *to whine* = كَلَب or كَلَب, p. 271.

كَلَب (ك often as و) or كَلَب as O.S. *fine flour*, m.

كَلَب K. or كَلَب K. or كَلَب U. *to wedge in*, p. 274.

كَلَب, some parts of, § 46.

كَلَب or كَلَب or كَلَب *to wrinkle, crumple*, p. 268.

**ܡܕܢܕܝܬ** *to tangle*, from N.S. **ܡܕܢܕ** K. (O.S. **ܡܕܢܕ**) *to tie in a knot*, § 119, and p. 262.

**ܡܕܕܝܬ** U. *to throb, twitch*, = O.S. **ܡܕܕ** *to wink, flap the wings* (not the same word as **ܡܕܕܝܬ** K. or **ܡܕܕܝܬ** U. *to throw*).

**ܡܕܝܬܐ** or **ܡܕܝܬܐ** *to change*, p. 269.

**ܡܕܕܝܬܐ** *to sprawl*, Chald. **ܡܕܕܝܬܐ**, p. 269.

**ܡܕܕܝܬܐ** K. or **ܡܕܕܝܬܐ** U. *to break*, O.S. **ܡܕܕܝܬܐ**, p. 268.

**ܡܕܕܝܬܐ** K. Al. (as O.S.) or **ܡܕܕܝܬܐ** K. Al. *to descend*.

**ܡܕܕܝܬܐ** U. = **ܡܕܕܝܬܐ** Al., O.S. = **ܡܕܕܝܬܐ** K. *to attack, hit*.

**ܡܕܕܝܬܐ** or **ܡܕܕܝܬܐ** *to be old*, § 46.

**ܡܕܕܝܬܐ** or **ܡܕܕܝܬܐ** or **ܡܕܕܝܬܐ** Sal. (with **ܡ** sound) = **ܡܕܕܝܬܐ** O.S. *pillow*.

**ܡܕܕܝܬܐ** or **ܡܕܕܝܬܐ** = O.S. **ܡܕܕܝܬܐ** *threshold*.

**ܡܕܕܝܬܐ** or **ܡܕܕܝܬܐ** = O.S. **ܡܕܕܝܬܐ** (whence **ܡ** in N.S.) *rat, mouse, m.*

**ܡܕܕܝܬܐ** U. K. or **ܡܕܕܝܬܐ** U. *to rain, snow*. The former also is *to curdle* (but pron. **ܡܕܕܝܬܐ**), and in Al. *to hold, hold together*, as O.S. Perhaps the sense of rain or snow is that of drops of water holding together.

**ܡܕܕܝܬܐ** U. Tkh. Sal. = **ܡܕܕܝܬܐ** Ti. = **ܡܕܕܝܬܐ** Al., O.S. *nine, m.*

**ܡܕܕܝܬܐ** Tkh. = **ܡܕܕܝܬܐ** Sh. = **ܡܕܕܝܬܐ** Ti. = **ܡܕܕܝܬܐ** Al. = **ܡܕܕܝܬܐ** O.S. *nine, f.*

**ܡܕܕܝܬܐ** U. = **ܡܕܕܝܬܐ** K. (O.S. **ܡܕܕܝܬܐ**) *to lose taste*, also in K. *to be disliked*.

**ܡܕܕܝܬܐ** U. or **ܡܕܕܝܬܐ** K. = **ܡܕܕܝܬܐ** O.S. *branch, m.* (in Al. **ܡܕܕܝܬܐ**).

**ܡܕܕܝܬܐ** U. K. = **ܡܕܕܝܬܐ** Tkh. *flower, m.*, p. 289.

ܐܢܝܢ K. = ܐܢܝܢ U. *to be strained* (liquids), Chald. ܐܢܝܢ *to be pressed*, [the first also *to leak, to dry up*, the second *to be pure or clear*].

ܐܢܝܢ = ܐܢܝܢ = ܐܢܝܢ Tergawar, *to crouch, die*, used of dogs and non-Christians.

ܐܢܝܢ Tkh. *raven*, for ܐܢܝܢ = ܐܢܝܢ p. 289 ?

ܐܢܝܢ U. K. = ܐܢܝܢ O.S. Al. Bo. = κλειδα, *key*, f. [Greek words are constantly taken into Syriac from the accusative, as now in Greece the accusative remains in common speech to the exclusion of the nominative.] In Kurd. *qlil*.

ܐܢܝܢ or ܐܢܝܢ a Qudshanis man.

ܐܢܝܢ Al. = ܐܢܝܢ p. 107. Distinguish ܐܢܝܢ *to be cold*, p. 109.

ܐܢܝܢ as O.S. m. f. = Arab. قمله *louse*.

ܐܢܝܢ U. Tkh. or ܐܢܝܢ or ܐܢܝܢ K. *to gather* (clothes).

ܐܢܝܢ = ܐܢܝܢ Sp. *to be tired*, p. 118.

ܐܢܝܢ K., also ܐܢܝܢ K. (O.S. ܐܢܝܢ) *to think*, p. 303.

ܐܢܝܢ often in U. for ܐܢܝܢ *I ride*, p. 130.

ܐܢܝܢ or ܐܢܝܢ permission, f., Arab.

ܐܢܝܢ or ܐܢܝܢ K. *to find out about* (so N.S. ܐܢܝܢ p. 98), *receive news*. O.S. ܐܢܝܢ ?

ܐܢܝܢ U. as Arab. = ܐܢܝܢ Al. also as Arab. *to be in love*, p. 109.

ܐܢܝܢ *to run about or away*, also in K. *to wrench*, for ܐܢܝܢ. Cf. O.S. ܐܢܝܢ *to break*, Heb. ܐܢܝܢ *to run about*. Cf. O.S. and N.S. ܐܢܝܢ a bazaar, street.

ܐܢܝܢ or ܐܢܝܢ a lizard, p. 34.

ܐܢܝܢ, usually ܐܢܝܢ as O.S., *an oven in the ground*, p. 232.

## CONSONANTS.

§ 93. A noun is often repeated for emphasis, or to express a collective substantive, or for some such reason, and the first letter is then changed to Mim. The second time the noun is sometimes shortened. Thus **ܡܢܐܢ ܡܢܐܢ** *all sorts of money*; **ܡܢܐܢ ܡܢܐܢ** *a kind of man*; **ܡܢܐܢ ܡܢܐܢ** or **ܡܢܐܢ ܡܢܐܢ** *some sort of a book*; **ܡܢܐܢ ܡܢܐܢ** *passenger's luggage* (clothes and things of a similar nature) etc. This is only colloquial, and we may compare the English nursery language, 'Georgey-porgey' and the like. The same sense is rarely obtained by adding **ܡܢܐܢ** § 25 (3).

§ 94. *Irregular aspiration in N.S.*

In the following cases letters are aspirated in N.S., where according to the analogy of O.S. they should be hard.

a. When the ground form has an aspirate, or the reverse, all the inflections and almost always all the derivatives have the same in N.S.; thus we have for the present of the verb *to steal* **ܡܢܐܢ**, **ܡܢܐܢ**: not **ܡܢܐܢ** (ܡ) as in O.S. § 84; so causatives follow the primitives and not the rule in O.S. that 'the radical following the Aph'el preformative is soft, the next hard, the next soft'. Thus **ܡܢܐܢ** (ܡ) not **ܡܢܐܢ** (ܡ) as O.S. *to give in marriage*; and so several causatives or virtual causatives which have no primitive, as **ܡܢܐܢ**, not **ܡܢܐܢ**, *to rebuke, scold*; so also verbs derived from nouns, or other verbs, as **ܡܢܐܢ** *to have leprosy*, from **ܡܢܐܢ** O.S. and N.S. (ܡ U.) *leprosy*, m. f.; **ܡܢܐܢ** U. *to become dark*, same as **ܡܢܐܢ** (both ܡ); **ܡܢܐܢ** *to cloud over*, from **ܡܢܐܢ** O.S. and N.S. *cloud*, p. 45, from which we must distinguish **ܡܢܐܢ** (ܡ) *shame*, pronounced respectively *éwa*, *oiba*. But we have **ܡܢܐܢ** *old age*, and **ܡܢܐܢ** *grace*, as O.S. (the

latter not colloquial) from **مَلَب**, **مَلَب**. We have **مَلَب** U. K. Al., O.S. *repentance*, against **مَلَب**: but **مَلَب** K. Al. We find **قَحَب** U. (foreign) and **قَحَب** U. both = *rider* (the former in Al. is a *nobleman*); **جَدَنَب** (foreign) *library*, f., against **دَجَب** to *write*, **دَجَب** *book*, m.; **بَصَدَنَب** = **بَصَدَب** *female*; and so some others.

b. The **د** in the pronominal affixes of the second person is soft, as against the forms which probably correspond to them in O.S. See § 11.

c. In Tkhuma, T̄iari, Alqosh and neighbouring districts the terminations **مَلَب**, **مَلَب**, have **ا** soft, as against O.S. Thus **مَلَب** a *Syrian woman* (O.S. **ا**); **مَلَب** *death* (O.S. **ا**). So **مَلَب** *house* (O.S. **ا**). This of course only applies to the districts where **ا** and **د** are at any time aspirated. In Upper T̄iari the endings **مَلَب**, **مَلَب**, are always pronounced *ésha*, see below, § 124.

d. In Tkhuma the **ا** in the second person personal pronouns and endings of verbs is soft. Thus **مَلَب** *thou*, m.; **مَلَب** *you are*, pl. But **مَلَب** *you*, has **ا** hard.

e. The first radical of verbs in either conjugation should by the usual N.S. rule be hard, but there are the following exceptions:—

**مَلَب** Al. *to be sorry*.

**مَلَب** U. *to conquer*. In K. **مَلَب**.

**مَلَب** Al. *to subdue*.

**مَلَب** (9) Al. Bo. Z. *to understand*,  
*remember*.

**مَلَب** or **مَلَب** Al. *to dine*.

Also in Al. Bo. Z. a few other foreign verbs beginning with Pe.

f. The following are exceptions to the rule that the second radical of second conjugation trilaterals should be hard :

**مَلَب** *to clean, prune*, in K. *to cauterize* (under influence of **مَلَب** *to be clean*).

**ܡܕܝܕ** *to inform*, in Ashitha, elsewhere with hard Dalath.

The verb **ܡܕܝܕ** or **ܡܕܝܕ** is sometimes spelt with medial ܕ, but this seems to be inaccurate, see § 47.

g. The names of the first five days in the week in N.S. universally have ܕ for O.S. ܕ, as **ܕܝܢܝܬܐ** for **ܕܝܢܝܬܐ**. In N.S. the ܕ makes a diphthong with the Pthakha: as *kho-shiba*.

h. Also the following:

**ܕܝܬܐ**: **ܕܝܬܐ** MB. Sh. *come* (Imp.),

**ܕܝܬܐ**: **ܕܝܬܐ** Tk. *id.* = O.S.

**ܕܝܬܐ**: **ܕܝܬܐ** § 46.

**ܕܝܬܐ** U. = **ܕܝܬܐ** O.S. (ܕ) *beg-*  
*gar*, § 88, g.

**ܕܝܬܐ** = O.S. **ܕܝܬܐ** *length*, m.

**ܕܝܬܐ** in K. *lath* or *lith*, Al. *léth*, U.

*līt, there is not*, O.S. **ܕܝܬܐ**. But

**ܕܝܬܐ** in Al. is *lāti*.

**ܕܝܬܐ** see p. 291.

**ܕܝܬܐ** J. K. = **ܕܝܬܐ** U., O.S. =

**ܕܝܬܐ** *Diz sheep*, § 88, h.

## § 95. Irregular hardening in N.S.

In the following cases the O.S. rule is not followed.

a. **ܕܝܬܐ** and **ܕܝܬܐ** are always hard in U. J. Sal. Q. Gawar, etc. Also see below, p. 303.

b. In the second conjugation the preformative **ܡܕܝܕ** does not soften the following letter, whether the **ܡܕܝܕ** have a vowel or not, e.g. **ܡܕܝܬܐ** (ܕ) = O.S. **ܡܕܝܬܐ** (ܕ) *to thin out*; **ܡܕܝܬܐ** = O.S. **ܡܕܝܬܐ** (ܕ) *to cause to be sacrificed*. And so with virtual causatives such as **ܡܕܝܬܐ** *to preach*, O.S. **ܡܕܝܬܐ**; **ܡܕܝܬܐ** *to be lazy*, Arab.; **ܡܕܝܬܐ** K. *to give or take interest*, cf. O.S. **ܡܕܝܬܐ** *money*; **ܡܕܝܬܐ** *to justify*, § 119.

c. The prepositions **ܕܝܬܐ**, **ܕܝܬܐ**, **ܕܝܬܐ**, and the conjunction **ܕܝܬܐ** do not aspirate the following consonant as in O.S., nor do they take a vowel,



unless perhaps a half Zlama (see page 290); thus **دَحَحَجَّ** N.S. = **دَحَحَجَّ** (د) O.S. *which is in the book*.

d. Contrary to O.S. analogy the second radical in the first conjugation is hard in N.S. in the following verbs, mostly of foreign origin :

**دَحَح** to foam, cf. N.S. **دَحَح** or **دَحَح** foam, f.

**دَحَح** Al. to grieve, p. 299.

**دَحَح** K. to cut up (sheep, etc.), cf. N.S. **دَحَح** as O.S. to sacrifice.

**دَحَح** Al. = **دَحَح** K., § 123, to subdue.

**دَحَح** K. to eat one's fill.

**دَحَح** K. to be sticky, cf. N.S. and O.S. **دَحَح** honey, m.

**دَحَح** to strike with the hand or fist. Distinguish **دَحَح** to remember.

**دَحَح** to fear, § 83, D, c.

**دَحَح** for **دَحَح** to hug, cf. O.S. **دَحَح** an embrace, Chald. **דַּחַח** to hug; so Heb.

**דַּחַח** to find out, cf. N.S. **דַּחַח** word, news, m., Arab.

**דַּחַח** K. to grow perfect, cf. **דַּחַח** § 81 (5), Arab.

**דַּחַח** to sink, U. K. print, Al. (ד from Arab.) O.S. **דַּחַח**, cf. O.S. and N.S. **דַּחַח** a die, m., and **דַּחַח** Al. to sink into sleep.

**דַּחַח** (ד) U. K., 'ד Al., to sit, O.S. **דַּחַח** (ד).

**דַּחַח** to beckon.

**דַּחַח** to lick, p. 295, (hardening so as to distinguish Kap and Khéith).

**דַּחַח** to be gentle, O.S. **דַּחַח**, cf. O.S. and N.S. participial adjective **דַּחַח** gentle, whence is derived **ד** in the N.S. verb.



𐤀𐤊𐤍 to remain firm, K. to stay, Al., Arab.

𐤀𐤊𐤍 K. to thrust, prod, O.S. 𐤀𐤊𐤍. See 𐤀𐤊𐤍 § 104.

e. In the following verbs the last letter is hard.

All verbs ending in 𐤌 and 𐤍 make those letters hard in the preterite except in Al., e.g. 𐤍𐤇𐤊𐤍 I did, 𐤍𐤇𐤊𐤍 Ti. I said (= 𐤍𐤇𐤊𐤍).

*First Conjugation—*

𐤍𐤇𐤊𐤍 to be busy.

𐤍𐤇𐤊𐤍 to kneel, O.S. 𐤍𐤇𐤊𐤍 and 𐤍𐤇𐤊𐤍. The hard 𐤍 from N.S. 𐤍𐤇𐤊𐤍 (O.S. '𐤍) a knee.

𐤍𐤇𐤊𐤍 (but 𐤍𐤇𐤊𐤍 Ti.) to laugh, O.S. 𐤍𐤇𐤊𐤍 or 𐤍𐤇𐤊𐤍. The hard 𐤍 from N.S. 𐤍𐤇𐤊𐤍 (O.S. '𐤍) laughter.

𐤍𐤇𐤊𐤍 U. or 𐤍𐤇𐤊𐤍 K. to conquer, Arab. غلب, O.S. 𐤍𐤇𐤊𐤍, p. 299.

𐤍𐤇𐤊𐤍 to fill up (𐤍𐤇𐤊𐤍 K. is to trample, strike = Chald. 𐤍𐤇𐤊𐤍 to tread).

𐤍𐤇𐤊𐤍 to sweat, O.S. 𐤍, cf. 𐤍𐤇𐤊𐤍 (O.S. '𐤍) sweat.

𐤍𐤇𐤊𐤍 K. to beat down (earth), O.S. 𐤍𐤇𐤊𐤍, hard 𐤍 from O.S. 𐤍𐤇𐤊𐤍 a footstep?

𐤍𐤇𐤊𐤍 K. or 𐤍𐤇𐤊𐤍 K. to think, see § 92, perh. 𐤍 from O.S. 𐤍𐤇𐤊𐤍 meditation.

𐤍𐤇𐤊𐤍 to put out (the eyes).

𐤍𐤇𐤊𐤍 to be sullen, Arab.

𐤍𐤇𐤊𐤍 to curry (horses), O.S. 𐤍𐤇𐤊𐤍 and 𐤍𐤇𐤊𐤍; Arab. and Chald. root 𐤍𐤇𐤊𐤍, the hard 𐤍 in N.S. from Arab.

𐤍𐤇𐤊𐤍 to be dark, O.S. 𐤍, cf. 𐤍𐤇𐤊𐤍 darkness, m., p. 290.

ܬܝܠܬ *to ask for*, Arab.

ܡܠܝܟ U. *to pluck*, O.S. ܡܠܝܟ.

ܕܝܫܐ Al. *to rob, take captive*, Arab.

ܬܝܠܬ K. (ܬ from Arab.) *to make a hole, make hollow*, O.S. ܬ, cf. O.S. and N.S. ܝܬܝܬ *eye of a needle*, m. (ܬ N.S., ܬ O.S.) and ܝܬܝܬ *female*, f., which has ܬ in both languages. Cf. ܝܬܝܬ p. 47.

ܫܝܬ *to rob, take captive*, Arab.

ܬܝܠܬ K. Al. *to be pleased, will* (usually impersonally), cf. ܝܬܝܬ Al. *will*, Arab.

ܬܝܠܬ Al. *to torment*, Arab.

ܦܝܬ U. = ܦܝܬ for which see above (*d*).

ܦܝܬ *to stab, burst* (so Chald. Pa'el, but ܦ). The hard ܦ to distinguish it from ܦܝܬ as O.S. *to chafe*, and ܦܝܬ as O.S. *to fly*.

ܬܝܠܬ *to turn aside*, Arab.

ܕܝܬ, see ܕܝܬ above (*d*).

ܕܝܬ K. *to finish, be ready*.

ܕܝܬ or ܕܝܬ Tkh., see § 92.

ܕܝܬ U. (or ܕܝܬ K.) *to subside* as a swelling, or *escape* as wind from a bladder, § 92, (root ܕܝܬ in Heb. *to subside*, whence hard ܕ).

ܬܝܠܬ *to pluck*, O.S. ܬܝܠܬ? (also in Al. Ti. ܬܝܠܬ is *to pluck*, in O.S. *to extract*).

ܬܝܠܬ *to partake*, as Arab. So N.S. ܬܝܠܬ *partaker*, m. Distinguish O.S. and N.S. ܬܝܠܬ *remainder*, O.S. ܬܝܠܬ *to remain*.

ܬܝܠܬ *to fasten the eyes* K., *be dirty* K., *get a bad name* K., *plant* U.

ܬܝܠܬ *to give up* (a bad habit) Kurd., Arab.

*Second Conjugation triliterals:*

مَكَّيْتُ U. or مَكَّيْتُ K. *to answer*, Arab. etc. = O.S. مَكَّيْتُ.

مَكَّيْتُ *to tempt, try*, Arab.

مَكَّيْتُ K. *to air before the fire*, cf. N.S. مَكَّيْتُ *steam*, m.

مَكَّيْتُ U. مَكَّيْتُ K. *to join, marry*, O.S. مَكَّيْتُ Pa'el. For مَكَّيْتُ cf. N.S. and O.S. مَكَّيْتُ *a pair*, m., ζεύγος.

مَكَّيْتُ *to love*, O.S. مَكَّيْتُ and مَكَّيْتُ. For مَكَّيْتُ cf. O.S. and N.S. مَكَّيْتُ *love*, m.

مَكَّيْتُ *to be or make lame*, Kurd. So N.S. مَكَّيْتُ or مَكَّيْتُ *lame*.

مَكَّيْتُ *to saddle*, O.S. Pa'el. For مَكَّيْتُ cf. O.S. and N.S. مَكَّيْتُ *a saddle*, m.

مَكَّيْتُ *to wonder*. See مَكَّيْتُ above.

مَكَّيْتُ K. Al. *to torment*. See مَكَّيْتُ above.

مَكَّيْتُ or مَكَّيْتُ. Same as مَكَّيْتُ above (all hard Kap).

مَكَّيْتُ U. *to repent*, Arabic. In K. Al. مَكَّيْتُ, also Al. مَكَّيْتُ, O.S. مَكَّيْتُ.

مَكَّيْتُ K. (or مَكَّيْتُ) *to uphold*.

مَكَّيْتُ U. Same as مَكَّيْتُ above.

f. In the following quadriliterals the second or fourth radical is hard :

مَكَّيْتُ (or مَكَّيْتُ) *to foam, scum*. See مَكَّيْتُ above (d).

مَكَّيْتُ or مَكَّيْتُ K. *to crawl*.

مَكَّيْتُ *to be doubleminded*, U., *to be much patched*, K.

ܡܕܝܕܝܬܐ *to trot, tr., or* ܡܕܝܕܝܬܐ.

ܡܕܝܕܝܬܐ *to peck.*

ܡܕܝܬܐ (in Tkh. ܡ is like ܡ) *to litter, dung* = ܡܕܝܬܐ K. as O.S. Pa. See ܡܕܝܬܐ below (g).

ܡܕܝܬܐ U. = ܡܕܝܬܐ Al. See § 123.

ܡܕܝܬܐ *to be pale.* In K. *to prod, prick*, § 83 (2).

ܡܕܝܬܐ U. *to be or take cold* = ܡܕܝܬܐ U. In Al. ܡܕܝܬܐ = *to spoil, tr., as O.S.*

ܡܕܝܬܐ *to injure.*

ܡܕܝܬܐ *to arm oneself, Kurdish.*

ܡܕܝܬܐ *to be dry or thirsty, crackle as a dry kettle.* In U. *to sob.*

ܡܕܝܬܐ *to pant*, § 45, g.

ܡܕܝܬܐ *to prod*, § 83 (2).

ܡܕܝܬܐ *to groan*, perh. O.S. ܡܕܝܬܐ.

ܡܕܝܬܐ *to wander about.*

ܡܕܝܬܐ *to stammer.*

ܡܕܝܬܐ *to shrink, slip from the hand.*

ܡܕܝܬܐ *to pull wool, tear.* In K. *to whisper*, §§ 113, e, 123.

ܡܕܝܬܐ K. *to boil food*, under influence of O.S. ܡܕܝܬܐ *to soften.*

ܡܕܝܬܐ *to tremble, shiver*, O.S. ܡܕܝܬܐ = ܡܕܝܬܐ K. and ܡܕܝܬܐ K.

ܡܕܝܬܐ *to sew loosely, tack.*

ܡܕܝܬܐ *to weave loosely*, K., *shake*, U.

ܡܕܝܬܐ *to guide, govern.* See § 83 (14).

مَدَدًا to tack, stitch, be pitted with small pox.

g. Also the following have irregularly hard letters :

هنا there is, before د, as انا I have.

سِت six (f.), K., O.S. سِت.

بِ means of, O.S. بِ.

كُ a gull, m., O.S. كُ one who laughs, cf. كُ above (e).

لِ lie, m. Should by rule be ل, § 84 (8) and so it is in Al. and O.S. For ل cf. ل to lie.

لitter, dung, m., O.S. ل. See م above (f). ن under Arabic influence.

بِع eleven, O.S. بِع (د).

س a currycomb, m., as the verb س to curry. See above (e).

ف and ف knife, in spite of § 84 (2) because of O.S. ف id., which has hard Kap in accordance with § 84 (5).

ت time, f., O.S. ت (hence د).

ه heel, f., O.S. ه.

ف plough, f., in spite of § 84 (2), because of O.S. ف.

ت like ت finger, f., O.S. ت. So Al. ت § 89, b (ت through Arabic).

أ yesterday, O.S. commonly أ, but أ is also found, § 86.

ف f. and ف place, have د against § 84 (8), and so in O.S.

h. Generally when words have their last letter hard, especially if other than verbs, they may be presumed to be foreign words: such as ه answer, m., ه steep, ه indeed, ه because.

*Interchange of the Consonants, etc.*

§ 96. 2 prosthetic is very common in N.S. as also in O.S. We thus have many Greek words beginning with  $\sigma\tau$  ('ܥܬ),  $\sigma\chi$  ('ܥܫ), etc., as ܥܬܚܐܢܐ *a scholar* [ܥܬܚܐܢܐ *school*, is rare, ܥܬܚܐܢܐ being used instead], ܥܬܚܐܢܐ *Stephen*, ܥܬܚܐܢܐ *elements* ( $\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\alpha$ ). So:—

ܥܬܐ or ܥܬܐ or ܥܬܐ *we*, O.S. ܥܬܐ (old form ܥܬܐ).

ܥܬܐ Sal. or ܥܬܐ Sal., = ܥܬܐ O.S., U. K. Al. *sin*.

ܥܬܐ *dung*, for ܥܬܐ, = O.S. ܥܬܐ.

ܥܬܐ *below*, O.S. ܥܬܐ, Al. ܥܬܐ § 67.

ܥܬܐ Al. = ܥܬܐ *how much?* § 67.

ܥܬܐ *hundred*, O.S. ܥܬܐ (also N.S., § 26).

ܥܬܐ *f. foot*, perh. for ܥܬܐ = O.S. ܥܬܐ.

ܥܬܐ U. 'ܬ K. *a mill*, f., for ܥܬܐ : O.S. ܥܬܐ.

ܥܬܐ or 'ܬ or ܥܬܐ K. or ܥܬܐ Ti. m., = O.S. ܥܬܐ *pomegranate*.

ܥܬܐ Tkh. Q. (ܬ Ti. Ash. Sh. Al.) *seven*, f., O.S. ܥܬܐ.

ܥܬܐ K. *seventeen*, O.S. ܥܬܐ etc.

ܥܬܐ (ܬ) *February*, m., or in K. as O.S. ܥܬܐ.

ܥܬܐ *six*, m. (so also O.S. sometimes), and so all derivatives.

ܥܬܐ *nine*, K., and so derivatives, see §§ 26—28.

So sometimes in Al. with ܬ, ܬ; e.g. ܬܬܐ, pron. *ēlbēthi*. On the other hand ܬܬܐ = O.S. ܬܬܐ m. *quince*; and see p. 280.



§ 97. **د** has the sound of **ذ** in **جَفَلَدَ** in the midst.

So **دَصَدِيكًا** Sal. pillow, § 92.

**تَحِبُّ** to wish, in MB. and so **يَتَحَدُّ** in Tkh., § 46.

**سَتَيْتُ** to hug, § 95, d.

**مَتَبَّيْتُ** Sp. to squirt milk from an udder.

**مَكْبَكَيْتُ** to foam, § 95, f.

**مَصَدَّد**, in U., but **ذ** in K., to say grace, O.S. **هَمَّ ذَكَ** = grace after meat, also compline, because said in the monasteries after the only full meal of the day (**شَدِيد** to be satisfied, O.S. **هَدِيد**).

**مَدَّيْنِي** K. (sometimes) to look closely Ti., make firm, Tkh. punish, Tkh.

**صَدَّيْنِي** to expect, § 95, d.

**يَدَّيْنِي** finger, f., O.S. **يَدَّيْنِي**.

**ذ** has the sound of **ذ** in **ذَلَقَ** Alaps: pl. of **ذَلَّ** f. (not in sing.).

So **مَدَّيْنِي** to incite, be industrious, O.S. **يَدَّيْنِي**.

**مَدَّيْنِي** to search, (but **ذ** sound in K.), § 83 (12). There is also **مَدَّيْنِي** to mix up: O.S. **سَدَّ** to enclose, include.

**فَدَّيْنِي** a plough, f., in the district of Narwa, where **د** retains its sound, §§ 85, 104.

**فَدَّيْنِي** (in Baz) to be warm or thirsty, to fear greatly. Elsewhere Pe. In U. **فَدَّيْنِي**.

**فَدَّيْنِي** (in Tkh.) to be crooked, § 113, j. Elsewhere Pe.

So **بَدَّيْنِي** bastard = Turk. **بيچ**; **بَدَّيْنِي** brass = Turk. **پرنج**; perh. **بَدَّيْنِي** cheese = O.S. **بَدَّيْنِي** (root **بَدَّ**). For **بَدَّيْنِي** see § 107.

Probably also **ܡܚܝܬܝܡ** = **ܡܚܝܬܝܡ**, both *to push*; and **ܡܚܝܬܝܢ** = **ܡܚܝܬܝܢ** both *to change*. See above, § 92.

**ܡܚܝܬܝܢ** plate, has **ܐ** sound in sing., **ܐ** sound in pl.

**ܐ** is silent after, or coalesces with Rwaṣa, as **ܕܝܠܡܝܢ** *against*. **ܐ** is silent in **ܕܝܠܡܝܢ** *give* (imperative) = O.S. **ܕܝܠܡܝܢ**, and its plural. So in **ܕܝܠܡܝܢ** Tk. *the act of giving*, § 46. Perhaps **ܕܝܠܡܝܢ** *a flame*, m. = **ܕܝܠܡܝܢ** Chald. and Heb., cf. O.S. **ܕܝܠܡܝܢ** *to flame*. **ܐ** is often silent in the imp. of verbs **ܕܝܠܡܝܢ**, see § 41, as **ܕܝܠܡܝܢ** *leave alone*, pronounced *shuq* or *shwuq*.

§ 98. **ܐ** is silent in many words, chiefly in those which have **ܐ** in O.S. The transition from **ܐ** to **ܐ** is a very natural one. So **ܕܝܠܡܝܢ** K. (rare in U.) or **ܕܝܠܡܝܢ** U. Al. or **ܕܝܠܡܝܢ** K. *to divide*, in Al. sometimes **ܕܝܠܡܝܢ ܕܝܠܡܝܢ** = O.S. **ܕܝܠܡܝܢ** *to divide into two parts*, **ܕܝܠܡܝܢ** *to divide into several parts*, also *to doubt*. Cf. **ܕܝܠܡܝܢ**, p. 103. The **ܐ** remains in **ܕܝܠܡܝܢ** *half*, m. (O.S. **ܕܝܠܡܝܢ**) and in the O.S. phrase retained still and always now prefixed to the Nicene Creed: **ܕܝܠܡܝܢ ܕܝܠܡܝܢ ܕܝܠܡܝܢ** *in truth and without doubt*. So:—

**ܕܝܠܡܝܢ** *to look intently*, O.S. **ܕܝܠܡܝܢ** p. 98.

**ܕܝܠܡܝܢ** U., **ܕܝܠܡܝܢ** K. Z. = **ܕܝܠܡܝܢ** Z. *also*, p. 161.

**ܕܝܠܡܝܢ** *a bridle, bit*, m., O.S. **ܕܝܠܡܝܢ** § 89; in K. Sh. *a jaw*.

**ܕܝܠܡܝܢ** Al. *to hire*, O.S. **ܕܝܠܡܝܢ**. Hence Al. **ܕܝܠܡܝܢ** *a hired servant*.

**ܕܝܠܡܝܢ** K. *a shield*, f., O.S. **ܕܝܠܡܝܢ**.

**ܕܝܠܡܝܢ** or **ܕܝܠܡܝܢ** as O.S. *to mix liquids*: esp. *hot and cold water*.

**ܕܝܠܡܝܢ** K. *to dawn*, O.S. **ܕܝܠܡܝܢ**.

نَدَا K. *the dawn*, m., O.S. نَدَا or نَدَا.

نَدَا small *axe, chopper*, m., O.S. نَدَا. Pronounced in N.S. *nar'a*, as if with د for د.

نَدَا K. *to make a hedge*, O.S. نَدَا.

نَدَا Al. *avenue* (= نَدَا U.), O.S. نَدَا a *hedge* or *loose wall*.

نَدَا m. and نَدَا, see p. 230.

نَدَا to *feel, to wake*, O.S. نَدَا.

نَدَا almond, m., § 88, h.

نَدَا to *kindle*, O.S. نَدَا.

نَدَا to *shake*, O.S. نَدَا (we have also N.S. نَدَا to *disturb*).

نَدَا m. *business, affair* = Kurd., Turk. *shughul*.

نَدَا and نَدَا a *native lamp*, f. = O.S. نَدَا m.

The د falls in all parts of these verbs, and in their causatives.

§ 99. د and د are frequently interchanged, the former being more used in U., the latter in Tiari, as د or د soul, self; د or د instead of me.

For د and د see below, § 113, m.

§ 100. There is no د in O.S. In N.S. it comes in various ways.

a. It represents ج or ج in words from Arabic, Persian, Turkish, etc., as د U. *nice*, د sum *total*.

b. In some cases it corresponds with د of O.S. as د to *split open* (a vessel or skin), to *be talkative*, perh. O.S. د to *uncover*, د to *scrape*, = N.S., O.S. د: also in N.S. to *strip leaves* (as in

Arab.), **ܕܠܝܢ** in K. *to rake mud*, as O.S. **ܕܠܝܢ**, also *to slide* (Jamal from Arab.), **ܕܠܝܢ** *to stone* (a person), as O.S. **ܕܠܝܢ** (Jamal from Arab.), **ܕܠܝܢ** K. *to look on at a show*, perh. O.S. **ܕܠܝܢ** *to amuse oneself*, **ܕܠܝܢ** also, as O.S. **ܕܠܝܢ** *to interpret* (Jamal from Arab.). For **ܕܠܝܢ** cf. *h*, below.

c. Perhaps **ܕ** = **ܕ** in **ܕܠܝܢ** *to be numb*, for **ܕܠܝܢ** from O.S. **ܕܠܝܢ** *to feel*, see **ܕܠܝܢ** or **ܕܠܝܢ** below (*h*).

d. **ܕ** = **ܕ** in **ܕܠܝܢ** *to move*, intr., probably = Chald. ܕܠܝܢ *id.*; **ܕܠܝܢ** U. = **ܕܠܝܢ** K. *to rebuke*; **ܕܠܝܢ** K. = **ܕܠܝܢ** U. *to shoot with a gun, peck*, perhaps connected with O.S. and N.S. **ܕܠܝܢ** a dot, m. and **ܕܠܝܢ** Ti. *to bite*, § 120, c.

e. **ܕ** = **ܕ** in **ܕܠܝܢ** or **ܕܠܝܢ** an Urmi man, § 81 (1).

f. **ܕ** = **ܕ** in **ܕܠܝܢ** *to crawl, creep* = O.S. **ܕܠܝܢ**. Perhaps this is connected with **ܕܠܝܢ** insect, m. (O.S. **ܕܠܝܢ**) and **ܕܠܝܢ** *to creep*, **ܕܠܝܢ** ant, m. **ܕ** = **ܕ** in **ܕܠܝܢ** m. calf = O.S. **ܕܠܝܢ** (**ܕܠܝܢ**).

g. **ܕ** = **ܕ** in **ܕܠܝܢ** U. also **ܕܠܝܢ** *to sprout* (also **ܕܠܝܢ** K.)—same root as N.S. **ܕܠܝܢ** *to be green*, O.S. **ܕܠܝܢ** green.

h. **ܕ** = **ܕ** in **ܕܠܝܢ** K. *to snatch*, for **ܕܠܝܢ** § 95; cf. **ܕܠܝܢ** Ti. = **ܕܠܝܢ** U. § 16; **ܕܠܝܢ** *to strip off* (bark, or the skin) = **ܕܠܝܢ** *to strip*, O.S. **ܕܠܝܢ**; **ܕܠܝܢ** U. *to rust*, from N.S. **ܕܠܝܢ** U. or **ܕܠܝܢ** K. *rust*, m., Kurd.; **ܕܠܝܢ** U. also **ܕܠܝܢ** K. *to be numb*, perhaps from **ܕܠܝܢ** O.S. *to feel*. Cf. **ܕܠܝܢ** above, c.

i. **ܕ** and **ܕ** are sometimes interchanged, as in **ܕܠܝܢ** *to be tired*, in Ti. **ܕܠܝܢ** (elsewhere **ܕܠܝܢ** or **ܕܠܝܢ** is *to be smooth*); **ܕܠܝܢ**

K. = **كُجِي** U. *to sprout* (see above, *g*). **كُيِي** K. = **كُيِي** U. = **كُيِي**  
 Baz *to be warm or thirsty, to fear greatly*; **كُيِي** or **كُيِي** f. *lane,*  
*quarter of a city*; and so some other foreign words where N.S.  
**كُيِي** = **كُيِي**, as **كُيِي** f. *wallet* = Turk. **چانطه**; **كُيِي** f. *sack* = Turk. **چوال**.

§ 101. **كُيِي** in many parts of Kurdistan, especially in MB. and Ti.,  
 has often the sound of **كُيِي** as **كُيِي** *body*, pronounced **كُيِي**; this is  
 very common.

In other districts also we have **كُيِي** and **كُيِي** interchanged, as **كُيِي**  
 U. = **كُيِي** K. *to conquer*; **كُيِي** or **كُيِي** Al. *to dine* (at midday),  
**كُيِي** K. or **كُيِي** U. K. *to covet, long for*. **كُيِي** = **كُيِي** in **كُيِي**  
 Al. = **كُيِي** U. *care, trouble*, f.

For the interchange of **كُيِي** and **كُيِي** and **كُيِي** see below, §§ 113, 120.

§ 102. **كُيِي** and **كُيِي** are interchanged in **كُيِي** or **كُيِي** *to scratch*  
 (= **كُيِي**, N.S. and O.S.); also *to be squeezed out*, as juice. So N.S.  
**كُيِي** *a scratch*. **كُيِي** = **كُيِي** K. *to ring as metals, clink*, also  
**كُيِي** K. See § 110, e.

**كُيِي** stands for **كُيِي** in **كُيِي** Tk. *today*, § 67.

§ 103. **كُيِي** often falls in N.S., as in the following words:

**كُيِي** ( **كُيِي** K. MB.) *master workman*; cf. **كُيِي** § 19, where  
 the **كُيِي** reappears.

**كُيِي** *one* (O.S. **كُيِي**), and in any compounds, but not in **كُيِي** § 111.

**كُيِي** Q. *eleven*, see § 26.

**كُيِي** *new* (m.) § 21 (9) = **كُيِي** or **كُيِي** Q. [The Q. fem. is **كُيِي**  
*khéta*, but also **كُيِي** as U.]

ܡܕܝܕ, several parts of, in Gaw. Sal. § 46.

ܡܕܝܚܐܐ Sal. = ܡܕܝܚܐܐ knowledge.

ܡܕܝܐ boy. O.S. ܡܕܝܐ.

ܡܕܝܐ girl, for ܡܕܝܐ.

ܡܕܝܐ J. mule. In U. pronounce ܡ § 17, p. 38.

ܡܕܝܐ or ܡܕܝܐ Al. = ܡܕܝܐ ܡܕܝܐ how much, p. 163, cf. ܡܕܝܐ ܡܕܝܐ so much.

ܡܕܝܐ how can I tell? = ܡܕܝܐ § 73.

ܡܕܝܐ, O.S. ܡܕܝܐ. In N.S. sign of the past tense.

ܡܕܝܐ before. O.S. ܡܕܝܐ.

ܡܕܝܐ, O.S. ܡܕܝܐ, first.

ܡܕܝܐ Al., final Nun for ܡ ? See § 67 s. v. ܡܕܝܐ.

Perhaps also ܡܕܝܐ (ܡܕܝܐ Q. Sal.) ear is for ܡܕܝܐ from O.S. ܡܕܝܐ or for the pl. ܡܕܝܐ; and ܡܕܝܐ for ܡܕܝܐ § 70 (3).

§ 104. ܡ has the sound of ܡ in several words.

a. At the end of many foreign words, such as (ܡܕܝܐ) ܡܕܝܐ besides, ܡܕܝܐ mosque, ܡܕܝܐ indeed, ܡܕܝܐ trick, ܡܕܝܐ free, etc. But the ܡ sound is also used, and reappears if a termination is added; e.g. ܡܕܝܐ freedom.

b. Also the following:

ܡܕܝܐ U. to-night, § 67.

ܡܕܝܐ by means of, § 68.

ܡܕܝܐ to thrust, in U.; in K. the sound is between ܡ and ܡ. Chald. ܡܕܝܐ.

ܡܕܝܐ to remember, under influence of O.S. ܡܕܝܐ id. (Az. ܡܕܝܐ).

ذَحْذَهِ Al. *remembrance*, m.

ذَمِي Al. = ذَم Ti. *to sink*.

ذُذُ thus, § 67.

ذَذِ = ذَذِ K. *to hang*, p. 257.

ذُذُ K. = ذُذُ Al. *to pass* (Arab. with Te).

ذُذُ plough, §§ 85, 97.

ذُذُ in order that (*qāt*: also *qā-d*).

ذُذُ O.S. *an owl*, f. (pl. ذُذُ).

But ذ has the sound of ذ in ذُذُ *to boil, ferment*, (in U., but in K. the ذ sound remains, as in O.S. ذُذُ. Cf. N.S. ذُذُ K. *to be boiled to rags*).

In Al. ذُذُ, the pl. of ذُذُ *Church*, is pronounced *étâtha*.

Compare also ذُذُ U. and ذُذُ Al. *opportunity*, p. 289.

ذ = ذ in ذُذُ Sh. (see §§ 103, 105).

§ 105. ذ has the sound of ذ in the following words :

ذُذُ *to return, be converted*, in MB. only (elsewhere the ذ sound)  
§ 46.

ذُذُ (also with ذ) *to extinguish*. So O.S. Pa'el.

ذُذُ *to prick, indent*, O.S.

ذُذُ *to sweat*, O.S. (ذ in U. but ذ in K.).

ذُذُ *sweat*, O.S. 'ذ. But ذ in K., and also in U. in the sense of *resin, sap*.

ذُذُ *to know* (in present only), in U. In other places the ذ sound, but see §§ 103, 104. So ذُذُ, ذُذُ.

The Jews of Azerbaijan pronounce ذُذُ with a ذ sound. See § 104.





σ and ʷ are interchanged in N.S. in the following words:—

ᲙᲟᲗᲠ U. K. = ᲙᲟᲗᲠ Al. *report*, f., Turk. بحث.

ᲙᲟᲗᲠ U., ᲙᲟᲗᲠ Al. K. *foal of an ass*, m. (in Tkh. ᲙᲟᲗᲠ).

ᲙᲟᲗᲠ U. Al., ᲙᲟᲗᲠ K. *power*, m.

ᲙᲟᲗᲠ U., ᲙᲟᲗᲠ K., *governor*, m., but ᲙᲟᲗᲠ *doctor*, always has σ.

ᲙᲟᲗᲠ K. or ᲙᲟᲗᲠ K. = ᲙᲟᲗᲠ Al. *prison*, f. (in U. ᲙᲟᲗᲠ f.).

ᲙᲟᲗᲠ U., ᲙᲟᲗᲠ Al. Tkh. *right, just, true*; also *justice*. Cf. ᲙᲟᲗᲠ p. 285.

ᲙᲟᲗᲠ U., ᲙᲟᲗᲠ K., *to govern* (but ᲙᲟᲗᲠ, ᲙᲟᲗᲠ have ʷ only, § 45, h).

ᲙᲟᲗᲠ or ᲙᲟᲗᲠ Al. *to say*, Arab., conn. with ᲙᲟᲗᲠ *to tell*, § 119?

ᲙᲟᲗᲠ or ᲙᲟᲗᲠ Tkh. Sh. = ᲙᲟᲗᲠ Ti. *carpet* (= ᲙᲟᲗᲠ U.).

ᲙᲟᲗᲠ U., ᲙᲟᲗᲠ Al. (not used in K.), *to beget, bear*. So ᲙᲟᲗᲠ

U. Tkh. = ᲙᲟᲗᲠ U. f. = ᲙᲟᲗᲠ Al. *produce, fruit* [= ᲙᲟᲗᲠ Tkh. =

ᲙᲟᲗᲠ Tkh. = ᲙᲟᲗᲠ Al. = ᲙᲟᲗᲠ U. Tkh. = ᲙᲟᲗᲠ Al. = ᲙᲟᲗᲠ Al.].

ᲙᲟᲗᲠ U., ᲙᲟᲗᲠ K., *to clasp*, p. 267, cf. ᲙᲟᲗᲠ § 95, d.

ᲙᲟᲗᲠ *to snuff about as a dog* = ᲙᲟᲗᲠ U. *to pant* (sound σ).

ᲙᲟᲗᲠ U. *counsel*, cf. ᲙᲟᲗᲠ K. *to take counsel*, in Al. *to reconcile* (from Arab.); also *to chop*, K. = O.S. ᲙᲟᲗᲠ.

ᲙᲟᲗᲠ K., O.S., ᲙᲟᲗᲠ Al. *to remember, understand*, in O.S. Pa. *to compare*. Often ᲙᲟᲗᲠ in Al. Bo., § 94, e. The σ is from Arab. See p. 98.

ᲙᲟᲗᲠ *to run*, O.S. and Al. ᲙᲟᲗᲠ.

§ 108. σ is frequently silent.

a. Always at the end of a word (except ᲙᲟᲗᲠ U. *to pant*, § 107), though not marked with *talqana*.

b. In many parts of verbs of the form ᲙᲟᲗᲠ and their causatives, § 46.

c. In the following words:—

ܕܒܝ *this* = ܕܒܝܫ § 12, and many derived adverbs, § 67.

ܕܝܬܐ *God*, in the adverbs on p. 159.

ܫܬܝܬܐ *appetite*, f., Arab. Turk. اشتها.

ܫܬܝܬܐ U. K. *report*, f., § 107.

ܕܝܬܐܝܬܐ usually ܕܝܬܐܝܬܐ, § 16, *wife's brother*.

ܕܝܬܐ *time*, has ܬ frequently: and the plural is often pron. *gâ-î*.

ܕܝܬܐܝܬܐ Sal., ܬܐ U., *fault*, f. (so ܕܝܬܐܝܬܐ Sal. *our fault*).

ܕܝܬܐܝܬܐ *to cement*, see ܕܝܬܐܝܬܐ below.

ܕܝܬܐܝܬܐ K. = ܕܝܬܐܝܬܐ U. = ܕܝܬܐܝܬܐ O.S. *cement*, § 76 (5).

ܐܬܐ, ܐܬܐ and several other pronouns, §§ 10—12.

ܕܝܬܐ, ܐܬܐ *was, were*; and various parts of ܕܝܬܐ *to be*, § 46.

ܕܝܬܐ *to please*, some parts of, § 46.

ܕܝܬܐ f. *intellect*, Arab. Turk. ذهن.

ܕܝܬܐܝܬܐ *a summer pasture* (the encampment), see p. 98.

ܕܝܬܐܝܬܐ *to give*, some parts of, § 46.

ܕܝܬܐܝܬܐ also 'ܕܝܬܐ as O.S., *a Jew*, also ܕܝܬܐܝܬܐ, Yudh silent.

ܕܝܬܐܝܬܐ *to go out* (as a candle), *to die*, all parts of, O.S. ܕܝܬܐܝܬܐ *to be darkened*.

ܕܝܬܐܝܬܐ K. *to pour in oil or grease*, O.S. ܕܝܬܐܝܬܐ *to be greasy*, § 39.

ܕܝܬܐܝܬܐ Ti. Al. *to vomit*, §§ 45, g; 87, b.

ܕܝܬܐܝܬܐ K. = ܕܝܬܐܝܬܐ U. *to defile*. See p. 98.

ܕܝܬܐܝܬܐ *to disturb*, cf. O.S. ܕܝܬܐܝܬܐ, *disturbance*, p. 275.

ܕܝܬܐܝܬܐ Tkh. *to light a candle*, § 45, g.

ܕܝܬܐܝܬܐ K. *to fast*, from Kurd. Turk. پرهيز *a fast*.

**ܡܚܝܬܐ** K. *to acquaint, to know*, § 87, b.

**ܬܠܝܬܐ** *to dawn*, several parts of, § 46.

**ܬܠܝܬܐ** K. *to bear witness*, sometimes in all tenses.

**ܬܠܝܬܐ** Al. Bo. (ܬ), § 107, has often **ܬܠܝܬܐ**.

**ܬܠܝܬܐ** *dried manure* (for stable litter).

**ܬܠܝܬܐ** U., all tenses, § 92.

**ܬܠܝܬܐ** *free, rid*, contracted from **ܬܠܝܬܐ** *ease*, Arab., Nöld. p. 59 ?

**ܬܠܝܬܐ** *Rome*, and its adjective.

**ܬܠܝܬܐ** *shât-î, a halfpenny*, s. and pl. (lit. *Shah's money*).

d. Also the following words are found both with and without **ܬ**:—**ܬܠܝܬܐ** K. MB. = **ܬܠܝܬܐ** U. *master workman*, Arab., pp. 49, 313; **ܬܠܝܬܐ** or **ܬܠܝܬܐ** of course, p. 161; **ܬܠܝܬܐ** U. = **ܬܠܝܬܐ** K. Al. *easy*; **ܬܠܝܬܐ** or **ܬܠܝܬܐ** (as Turk.) *shameless*; **ܬܠܝܬܐ** U. K. = **ܬܠܝܬܐ** Al. *cautious, prudent* (Arab.); **ܬܠܝܬܐ** Sal. = **ܬܠܝܬܐ** U. K. *clear, evident* (Arab.). So **ܬܠܝܬܐ** *in vain* = Arab. **عبث**; **ܬܠܝܬܐ** *air, tune*, f. = Pers. **اواز**; **ܬܠܝܬܐ** (rare) *help*, f. = Turk. **امداد**; **ܬܠܝܬܐ** *lantern*, f. = Arab. **فئار**.

### § 109. Insertion of **ܐ**, and interchange of **ܐ** and **ܐ**.

a. Wau is inserted in all verbal nouns of the second conjugation of verbs **ܐ** and **ܐ** in U. Sal. Q. Gaw., §§ 42, 44.

b. In the verbs of § 83 (8).

c. Also in the following:—

**ܬܠܝܬܐ** Al. (ܬܠܝܬܐ Tkh.) *labour* (= **ܬܠܝܬܐ** U. p. 285).

**ܬܠܝܬܐ** and **ܬܠܝܬܐ** K., § 108, c.

ܐܘܨܝܕܐ Al. as Arab. = O.S. ܐܘܨܝܕܐ *only begotten* (= ܐܘܨܝܕܐ U. Tkh.).

ܐܘܨܝܐ *ewe*, f., cf. O.S. ܐܘܨܝܐ *sheep* (Chald. often inserts ܐ).

ܐܘܨܝܐ *cowardly*, § 77 (2).

ܐܘܨܝܐ *tares* = O.S. ܐܘܨܝܐ = ζιζάνια, Pers. word. The Wau is from Arab.

ܐܘܨܝܐ *around*, from ܐܘܨܝܐ (ܐ) § 69 (2).

ܐܘܨܝܐ *vision*, m., as O.S., from ܐܘܨܝܐ *to see*.

ܐܘܨܝܐ *keen-sighted*, § 77 (2).

ܐܘܨܝܐ *maternal uncle*, p. 231.

ܐܘܨܝܐ = O.S. ܐܘܨܝܐ or ܐܘܨܝܐ *secret*.

ܐܘܨܝܐ U. *an acquaintance*, § 77 (2).

ܐܘܨܝܐ as O.S. *curse*, f., from ܐܘܨܝܐ *to curse*.

ܐܘܨܝܐ as Arab. لوم *blame*, m. from ܐܘܨܝܐ *to blame*.

ܐܘܨܝܐ *jaw*, § 77 (2).

ܐܘܨܝܐ *sickly*, ib.

ܐܘܨܝܐ U. *paternal uncle*, ib.

ܐܘܨܝܐ U. *branch*, § 92.

ܐܘܨܝܐ *tepid*, ib.

ܐܘܨܝܐ = O.S., Al. ܐܘܨܝܐ *thirst*; O.S. has both ܐܘܨܝܐ and ܐܘܨܝܐ for *thirsty*.

ܐܘܨܝܐ *cock*, § 77 (2).

ܐܘܨܝܐ U. = ܐܘܨܝܐ K. *guard*, m. Turk. قراغول.

ܐܘܨܝܐ *valley*, § 77 (2).

ܐܘܨܝܐ *grape* (hung on a string for winter use, from ܐܘܨܝܐ *to hang*).

d. **ṣṣ** *seven*, in U. etc. (not Ti.) is pron. *sho-wa*. So its derivatives, §§ 26, 28.

e. For Rwaṣa inserted, see § 89; see also the demonstrative pronouns of § 12.

f. Some foreign words are pronounced either with Rwaṣa or Zlama, as **ṣṣ** or **ṣṣ** *attack*, f.; **ṣṣ** or **ṣṣ** *tobacco*, f.

§ 110. The sounds **ṣ**, **ṣ**, **ṣ** are interchanged in some words.

a. **ṣ** is often like **ṣ** or **ṣ** in the following words:

**ṣṣ** *pool*, m., Arab. **ḥuṣ**.

**ṣṣ** *Ti. do not fear*, § 46.

**ṣṣ**, O.S. *little* (usually pron. *sura*, in Ti. *sura* or *s'ura*. In Al. Z. *zura*). So the derivatives **ṣṣ** *to grow small*, **ṣṣ** or **ṣṣ** *to make small*, pp. 262, 264.

**ṣṣ** : **ṣṣ** : **ṣṣ** : **ṣṣ** *go*, § 46 (often).

**ṣṣ**, O.S. *Zqapa*, m. (but **ṣ** is also common).

**ṣṣ**, O.S. *cross*, m. (sometimes).

**ṣṣ**, O.S. *to weave* (sometimes).

**ṣṣ** and **ṣṣ** *to scratch*, are parallel forms both in O.S. and N.S.

**ṣṣ** *to litter, dung*, has **ṣ** = **ṣ** in Tkh., p. 263.

**ṣṣ** *to stare*, also **ṣṣ**. Qu. = **ṣṣ** *to stare?*, p. 258.

**ṣṣ** *hair*, O.S. **ṣṣ** (so the K. Al. pl.; in U. pl. **ṣṣ**). The Al. sing. is **ṣṣ** with a **ṣ** sound.

**ṣṣ** or **ṣṣ** K. *to uphold*.

**ṣṣ** U. or **ṣṣ** K. *a ring* (sometimes), but not in **ṣṣ** Al.

b. ܥ has the sound of ܘ in ܥܝܕܐ *to reap*, and ܥܝܕܐ *harvest*, usually, but not in the Baz form ܥܝܕܐ.

So ܥܝܕܐܘܠܐ U. *a lizard*, § 16.

ܥܝܕܐ (in U., ܥ in K.) *to suckle* or *suck up*. In the primitive ܥܝܕܐ *to suck*, ܥ remains.

ܥܝܕܐ *to burst forth*, Hebr. ִצְרָחַ, and ܥܝܕܐ (in Ti.; elsewhere ܥ) *creeping thing*, as O.S. Cf. N.S. ܥܝܕܐܘܠܐ m., *young of locust*.

Also ܥܝܕܐ K. *ivory, mother of pearl*, m. (p. 31) = Turk. صدف, and ܥܝܕܐ sling, f. = Turk. صبان.

c. ܥ has the sound of ܘ in the following words:—

ܥܝܕܐ K. *a nail, or the pole star*, m., Chald. ܥܝܕܐ, [= ܥܝܕܐ U. *nail*]. So ܥܝܕܐ K. *to nail*, § 83, 7.

ܥܝܕܐ Z. *to* (sometimes).

ܥܝܕܐ U. or ܥܝܕܐ K. *to prove*, but not in ܥܝܕܐ *proof*, or ܥܝܕܐ *id.* (Turk. ثابت).

ܥܝܕܐ K. *a mosque*, § 113, g.

ܥܝܕܐ or ܥܝܕܐ *fine flour*, § 92, b. (sometimes).

d. ܘ = ܥ in ܥܝܕܐ, Ti. = ܥܝܕܐ Tkh. *to throw, cause to rebound, clean cotton* (O.S. ܥܝܕܐ *to throw*).

e. ܘ = ܥ in ܥܝܕܐ = ܥܝܕܐ K. *to ring* or *clink* as metals. The latter also *to tick* as a clock, § 102.

f. ܘ = ܥ. ܥܝܕܐ U. = ܥܝܕܐ U. *to tear*. The former in K. is *to weep loud*.

§ 111. ܥ is often silent in K. in the word ܥܝܕܐ *one*, f., and

sometimes in J. For  $\text{u} = \text{ṣ}$  or  $\text{ṣ}$  see pp. 316, 317; for  $\text{u} = \text{ḍ}$  or  $\text{ḍ}$  see p. 313.

$\text{u} = \text{ḍ}$  in  $\text{ḍḍḍḍ}$  K. (in U.  $\text{ḍḍḍḍ}$ ) =  $\text{ḍḍḍḍ}$  *to search*, see p. 267.

§ 112. *Interchange of u and 2.* This is very common both in O.S. and N.S.

a. Regularly in verbs  $\text{ṣ}$ ,  $\text{ḍ}$ ,  $\text{ḍ}$ , §§ 38, 39, 42.

b. Also in the following words:—

$\text{ḍḍḍḍ}$  U. =  $\text{ḍḍḍḍ}$  K. Sh. *course*.

$\text{ḍḍḍḍ}$  =  $\text{ḍḍḍḍ}$  O.S. *length*, m.

$\text{ḍḍḍḍ}$  U. Sal., = O.S.  $\text{ḍḍḍḍ}$  *to wail*, § 46.

$\text{ḍḍḍḍ}$  U. K., O.S. or  $\text{ḍḍḍḍ}$  MB. Sh. or  $\text{ḍḍḍḍ}$  U. *to swear*, § 46.

$\text{ḍḍḍḍ}$  or  $\text{ḍḍḍḍ}$  as O.S. *to bind*.

$\text{ḍḍḍḍ}$  U. *a bond*, m. = Al.  $\text{ḍḍḍḍ}$  =  $\text{ḍḍḍḍ}$  K.; O.S.  $\text{ḍḍḍḍ}$  or  $\text{ḍḍḍḍ}$ .

$\text{ḍḍḍḍ}$  U. K. or  $\text{ḍḍḍḍ}$  MB., O.S. or  $\text{ḍḍḍḍ}$  U. *to bake*, § 46.

$\text{ḍḍḍḍ}$  *to be long*, O.S.  $\text{ḍḍḍḍ}$ .

$\text{ḍḍḍḍ}$  U. K. or  $\text{ḍḍḍḍ}$  MB. *to sit*, O.S.  $\text{ḍḍḍḍ}$  (ḍ), p. 301.

$\text{ḍḍḍḍ}$  U. =  $\text{ḍḍḍḍ}$  K., O.S. =  $\text{ḍḍḍḍ}$  Ti. *a balance*, p. 217.

c. *Insertion of Yudh.* In the present of verbs of the form  $\text{ḍḍḍḍ}$  or  $\text{ḍḍḍḍ}$ , § 46. Also in  $\text{ḍḍḍḍ}$  m.,  $\text{ḍḍḍḍ}$  f., Al. sometimes for  $\text{ḍḍḍḍ}$ ,  $\text{ḍḍḍḍ}$  *thou* (p. 16);  $\text{ḍḍḍḍ}$  Al. or  $\text{ḍḍḍḍ}$  as U. K. *soul*, f.;  $\text{ḍḍḍḍ}$  U. Tkh. *a yard* (the measure), m. = O.S.  $\text{ḍḍḍḍ}$  (in Al.  $\text{ḍḍḍḍ}$  lit. *an arrow*, m.):  $\text{ḍḍḍḍ}$  in K. also is *an arm* =  $\text{ḍḍḍḍ}$  U. m. =  $\text{ḍḍḍḍ}$  O.S., Al. and

sometimes in Ti. [in Sh. **ܕܗܩܬܐ** m., p. 291]; **ܝܚܝܫܬܐ** Al. *ring*, p. 321; **ܡܪܪܬܐ** m. *arable land* = Turk. *مزرعه*; **ܡܪܪܬܐ** or **ܡܪܪܬܐ** f. = **ܡܪܪܬܐ** O.S. m. *a native lamp*.

d. *Omission of Yudh.* In some Gawar forms in **ܕ** verbs, § 42; in Urmi verbs of the form **ܡܪܪܬܐ** = **ܡܪܪܬܐ** to *believe*, § 83 D; and in **ܡܪܪܬܐ** U. *a chimney, a vent of an earth oven* = **ܡܪܪܬܐ** K. = **ܡܪܪܬܐ** Sh. (feminine of **ܡܪܪܬܐ** *an eye*); also in **ܡܪܪܬܐ** *a water pipe* (*hubble-bubble*) U. = **ܡܪܪܬܐ** K. In K. **ܡܪܪܬܐ** f. is an ordinary pipe for tobacco (or **ܡܪܪܬܐ**), the Urmi **ܡܪܪܬܐ** f. Also in several causatives, § 45; in U. feminines of the form **ܡܪܪܬܐ**, p. 59; and so **ܡܪܪܬܐ**, fem. of **ܡܪܪܬܐ** U. K. or **ܡܪܪܬܐ** Al. *young of an animal* (root **ܡܪܪܬܐ**, p. 335?).

§ 113. **ܕܐ** is not found in O.S. In N.S. it is much used for **ܕܐ** in Ṭiari and sometimes elsewhere; as **ܕܐ** Ti. = **ܕܐ** U. *butter*, m.; **ܕܐ** Ti. = **ܕܐ** O.S. = **ܕܐ** U. = **ܕܐ** Al. Z. *belly*, f.; **ܕܐ** Ti. = **ܕܐ** U. = **ܕܐ**, Az. = O.S. **ܕܐ** *tooth*, m., and the like.

The sound in N.S. seems to come in various ways:—

a. It represents **ܕܐ** in foreign words, as **ܕܐ** U. *a flower*, m., Turk. **ܕܐ**; **ܕܐ** *a magpie*, m., Pers. **ܕܐ**.

b. It corresponds to O.S. **ܕܐ**, as in Ṭiari words above; also in **ܕܐ** to *be extinguished*, O.S. **ܕܐ**; **ܕܐ** m. *a clap of the hands* (usually pl.), O.S. **ܕܐ**, **ܕܐ** *the palm of the hand*; **ܕܐ** to *climb*, perh. O.S. **ܕܐ** to *surround* [as N.S. **ܕܐ** (K.) to *go round*, and **ܕܐ** to *envelop in a shroud*]; **ܕܐ** or **ܕܐ** K. to *rebuke*, perh. from O.S. **ܕܐ** *id.*



c. **ܕܕܐ** : as **ܡܗ ܕܕܡܐ** = (in the manuscripts) **ܡܗ ܕܕܡܐ** *Qudshanis*, the village of Mar Shimun, the Catholicos.

d. **ܕܕܐ** = **ܕ** : **ܡܡܚܝܐ** = **ܡܡܚܝܐ** K. *to sputter*, **ܕܕܐ** *to be angry, to be alienated*, perhaps = Heb. **דור** *id.*

e. **ܕܕܐ** = **ܕ** :

**ܕܕܐ** or **ܕܕܐ** *to shut*, Heb. **סָם** (so Chald.).

**ܕܕܐ** or **ܕܕܐ** *to scratch* = **ܕܕܐ** N.S., O.S. see p. 313. Cf. N.S. **ܕܕܐ** *a scratch*, p. 232.

**ܕܕܐ** *to split* = Chald. **ܡܠܕ** (or O.S. **ܕܕܐ** *to break*?).

**ܕܕܐ** *to thrust, prick* = **ܕܕܐ** in which **ܕ** is pron. **ܕ**, § 105.

**ܡܡܚܝܐ** = **ܡܡܚܝܐ** = **ܡܡܚܝܐ** as above, p. 258.

**ܡܡܚܝܐ** *to search, pick the teeth, pick out with a knife*, O.S. **ܡܡܚܝܐ** *to dig*, or Chald. **ܡܡܚܝܐ** *id.*, p. 253.

**ܡܡܚܝܐ** *to break in pieces, crash* = **ܡܡܚܝܐ** *to crush*, pp. 253, 254.

**ܡܡܚܝܐ** or **ܡܡܚܝܐ** *to cut*, perhaps = O.S. **ܡܡܚܝܐ** *to cut*, p. 257.

**ܡܡܚܝܐ** in the sense *to be leafy or crowded* = **ܡܡܚܝܐ**, cf. O.S. and N.S. **ܡܡܚܝܐ** *a leaf*, m., pp. 264, 265.

**ܡܡܚܝܐ** = **ܡܡܚܝܐ** U. = **ܡܡܚܝܐ** = **ܡܡܚܝܐ** K. *to whisper*.

**ܡܡܚܝܐ** or **ܡܡܚܝܐ** or **ܡܡܚܝܐ** *to wrinkle, crumple* = **ܡܡܚܝܐ** O.S., see p. 268 and below.

**ܡܡܚܝܐ** K. *to wring the neck, pluck* = N.S., O.S. **ܡܡܚܝܐ** *to cut off, twist, pluck* (grapes).

**ܡܡܚܝܐ** *to pinch* = **ܡܡܚܝܐ** N.S. *to twist, distort, squeeze*. See above.

**ܡܡܚܝܐ** or **ܡܡܚܝܐ** *tendon*, m., § 77 (2), p. 231.

f. **ܕܕܐ** = **ܕ** : **ܕܕܐ** or **ܕܕܐ** *to bruise, crush*.

g.  $\text{ܕܥܐ} = \text{ܡܕ} : \text{ܡܥܒܕ}$  U. =  $\text{ܡܡܠܟܐ}$  K. Q. Sh. =  $\text{ܡܡܠܟܐ}$  K.  
(§ 110, c) = Arab.  $\text{مسجد}$  *a mosque*. The root is  $\text{ܡܠܕ}$  *to worship*,  
Heb. Chald. O.S. Arab.

h.  $\text{ܕܥܐ} = \text{ܡܠܥ}$  (see also § 119):  $\text{ܡܠܥܐ}$  U. in the sense *to glitter* (as  
snow) =  $\text{ܡܠܥܐ}$  K., see § 45, h. Perhaps also  $\text{ܡܠܥܐ}$ , see above, e.

i.  $\text{ܕܥܐ} = \text{ܥ} :$

$\text{ܕܥܐ}$  or  $\text{ܕܥܐ}$  f. *heel*, Turk.  $\text{اوکچه}$ .

$\text{ܕܥܐ}$  *fist*, m., see § 92, b.

$\text{ܕܥܐ}$  K. =  $\text{ܕܥܐ}$  U. =  $\text{ܕܥܐ}$  O.S. *an account, reckoning*, m.

$\text{ܕܥܐ}$  U. =  $\text{ܕܥܐ}$  K. *to toss up*; also, in K. *to get ready for battle*  
[but  $\text{ܕܥܐ}$  K. =  $\text{ܕܥܐ}$  p. 328].

$\text{ܕܥܐ}$  U. =  $\text{ܕܥܐ}$  Al. Tkh. = Turk.  $\text{چوبان}$  *a shepherd*, m. (also  
 $\text{ܕܥܐ}$  U. Tkh. as O.S.).

$\text{ܕܥܐ}$  *to be smooth*, and so  $\text{ܕܥܐ}$  *smooth*, or  $\text{ܕܥܐ}$ , O.S.  $\text{ܕܥܐ}$   
*to smooth*.

$\text{ܕܥܐ}$  *to fade slightly: have a sore eye: collapse*, as a football.  
O.S.  $\text{ܕܥܐ}$  *to fade*, O.S.  $\text{ܕܥܐ}$  *to be squeezed dry*. Cf. also N.S.  
 $\text{ܕܥܐ}$  *to fade*, p. 267.

$\text{ܕܥܐ} = \text{ܕܥܐ} = \text{ܕܥܐ}$  *to pierce, put out the eyes*; in K. *to fade slightly*.

$\text{ܕܥܐ} = \text{ܕܥܐ}$  *to blister, prick up the ears*. The latter also is  
*to give a pledge, flood*, § 45, g.

$\text{ܕܥܐ}$  *to plaister*, O.S.  $\text{ܕܥܐ}$  *to slip*,  $\text{ܕܥܐ}$  *viscosity*.

$\text{ܕܥܐ} = \text{ܕܥܐ}$  *to crack, snap*, p. 268.

$\text{ܕܥܐ}$  *to go bad*, as gum; perh. O.S.  $\text{ܕܥܐ}$ , see p. 265.

$\text{ܕܥܐ} = \text{ܕܥܐ}$  *to whisper*, see above, e, and p. 272.

j.  $\text{ج} = \text{ج} : \text{ج} : \text{ج}$  to find, is pronounced  $\text{ج}$  in U.  $\text{ج}$  in K., (also rarely 1st Conj., but with Mim).

$\text{ج}$  to twist, perhaps O.S.  $\text{ج}$  to twist, or O.S.  $\text{ج}$  id.

k.  $\text{ج} = \text{ج} : \text{ج} : \text{ج}$  K. =  $\text{ج} : \text{ج} : \text{ج}$  U. to have a sore eye, see i, above. For  $\text{ج}$  see j, above.

l.  $\text{ج} = \text{ج} : \text{ج} : \text{ج}$  or  $\text{ج} = \text{ج} : \text{ج} : \text{ج}$  O.S. October or November, m. (in pl. autumn,  $\text{ج}$  N.S.).  $\text{ج}$  to pluck, cut (K.), perh. [p. 262] = O.S.  $\text{ج}$  to cut or root out; or possibly Heb.  $\text{ג}$  to extract (so Arab.), shake down (fruit). In N.S.  $\text{ג}$  = to gnaw, snatch. From this root probably comes  $\text{ג}$  to tear or worry as an animal, p. 255. For  $\text{ג} = \text{ג}$  and its variants, see §§ 26—28, 96.

m. We have  $\text{ג}$  and  $\text{ג}$  interchanged in  $\text{ג}$  K. =  $\text{ג}$  Al., Arab. =  $\text{ג}$  Tkh. a cock, [in U.  $\text{ג}$  lit. the crower];  $\text{ג}$  to take in the hand (cf.  $\text{ג}$  p. 294), cf. O.S.  $\text{ג}$ , and Chald.  $\text{ג}$  to curve (as the hand?);  $\text{ג}$  to roll, see p. 275. For  $\text{ג} = \text{ג}$  see § 68. Also at the end of foreign words  $\text{ג}$  and  $\text{ג}$  are constantly interchanged,  $\text{ג}$  and  $\text{ג}$ . In Al.  $\text{ג}$  to laugh, sometimes has initial Kap.

n.  $\text{ג}$  is silent in J. in the affix  $\text{ג}$  thy.

§ 114. Interchange of liquids, etc.

a.  $\text{ג}$ ,  $\text{ג}$ ,  $\text{ג}$ ,  $\text{ג}$  are interchanged in the following words:—

$\text{ג}$  as O.S., but usually  $\text{ג}$  September, m., p. 73.

$\text{ג}$  Al. =  $\text{ג}$  who, § 13, O.S.  $\text{ג}$ .

$\text{ג}$  (O.S. '2) Gk.  $\sigma\tau\upsilon\lambda\omicron\varsigma$ , pillar, m.

$\text{ג}$  m. horse doctor = Turk.  $\text{ג}$ .

ܕܝܠܡܕܐ U. or ܕܝܠܡܕܐ U. = ܕܝܠܡܕܐ Q. = ܕܝܠܡܕܐ K. = ܕܝܠܡܕܐ U. Tkh. (all ܕ) *deserted, ownerless*.

ܠܝܠܡܐ *white cherry* (p. 53) = Turk. ڪراس or ڪراز.

ܡܕܝܐ *to be ruined by water, to be shipwrecked*, perh. = ܡܝܝܐ as O.S. *to choke, drown*. Also ܡܕܝܐ in K. = *to nick with a knife*, O.S. ܡܕܝܐ *to cut*.

ܕܝܠܡܐ = ܕܝܠܡܐ § 113, k.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ § 113, i.

ܕܝܠܡܐ Ti. *to play*, perh. = O.S. ܕܝܠܡܐ *to be prosperous, happy*.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ *to carry*, §§ 45, 46.

ܕܝܠܡܐ *to fall over, die*, perh. from ܕܝܠܡܐ *to fall*, p. 260.

ܕܝܠܡܐ = ܕܝܠܡܐ K. *to babble*, p. 252.

ܕܝܠܡܐ also = ܕܝܠܡܐ *to grow* = ܕܝܠܡܐ Al., O.S. p. 258.

ܕܝܠܡܐ *to roll, roll over, stagger*, perhaps = ܕܝܠܡܐ from ܕܝܠܡܐ *to be round*; or from ܕܝܠܡܐ *to fall*. So ܕܝܠܡܐ p. 263.

ܕܝܠܡܐ, also as O.S. ܕܝܠܡܐ *Festival of the Twelve Apostles*.

ܕܝܠܡܐ K. = ܕܝܠܡܐ K. *to blossom*, § 45, g, and p. 312.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ *to soil*. The first also *to beat gently* = ܕܝܠܡܐ or ܕܝܠܡܐ p. 273.

ܕܝܠܡܐ and ܕܝܠܡܐ from ܕܝܠܡܐ, pp. 262, 265.

ܕܝܠܡܐ and ܕܝܠܡܐ f. ointment = Turk. ܡܠܡܐ.

ܕܝܠܡܐ U., O.S. = ܕܝܠܡܐ K. *to mumble*, p. 254.

ܕܝܠܡܐ or ܕܝܠܡܐ *to lame or be lame*, pp. 262, 265.

**كَمَضَة** or **د** or **نَمَضَة** m. *the pulse* (Turk. **لمس**?).

**كَمَضَة** m. *felt*, Turk. **نمد**.

**كَمَضَة** German, Turk. **نمسه** or **لمسه** Germany.

**مَضِي** to leak, O.S. **نِيَد** to ooze, p. 111.

**مَضَلَجِي** = **مَضْجَدِي** K. to grope, pp. 262, 268.

**مَضْبُوعِي** to crumble, p. 259.

**مَضْجِي** U. = **مَضْجِي** K. = **مَضْجِي** K. to wedge in, p. 274.

**مَضْفِد** to beseech, Heb. **הַחֲפִיל**, p. 255.

**مَضْمَمِي** to rumble or crash, K. = **مَضْمَمِي** or **مَضْجِي** to thunder. In U. **مَضْمَمِي** = to be downhearted, perh. for **مَضْمَمِي**, O.S. **مَضَد** to be musty.

**مَضِد** U. = **مَضِد** K. to be bitter. See § 81 (5).

**مَضْجِي** for **مَضْجِي** to alter, § 92, b.

**مَضْجِي** or **مَضْجِي** to switch, beat.

**مَضْجِي** Al. = **مَضْجِي** U. K. to consider, p. 266.

**مَضْجِي** or **مَضْجِي** U. to pant, p. 270.

**مَضْجِي** to tear, from N.S. **نَجَذ** to snatch, p. 270.

**مَضْجِي** m. descendant, Arab. Turk. **سلسله**, p. 274.

**فَلْجِي** black pepper, f., Tkh. Sh. = O.S. **فَلْجِي** = **πέπερι** (in U. **فَلْجِي** f., in K. **فَلْجِي** or in Tkh. **فَلْجِي**). So **فَلْجِي** K. red pepper (= Sh. U. **فَلْجِي** f.).

**فَلْجِي** U. Sh. = **فَلْجِي** Sh. = **فَلْجِي** Tkh. = **فَلْجِي** Ti. (= **فَلْجِي** Tkh.) a top.

**فَلْجِي** m. = **فَلْجِي** p. 231, rule, canon.

ܠܡܠܝܬܐ K. = ܠܡܠܝܬܐ K. *noise* [also ܠܡܠܝܬܐ K., ܠܡܠܝܬܐ U.  
ܠܡܠܝܬܐ Sh. ܠܡܠܝܬܐ Tkh. ܠܡܠܝܬܐ Tkh.].

ܠܡܠܝܬܐ or ܠܡܠܝܬܐ U. *newspaper*, m. Pers., (in K. ܠܡܠܝܬܐ f.).

ܠܡܠܝܬܐ (ܐ) or ܠܡܠܝܬܐ or ܠܡܠܝܬܐ *trousers tied at the ankle*, m.

ܠܡܠܝܬܐ *turnip* (p. 54), Turk. شلغم.

ܠܡܠܝܬܐ = ܠܡܠܝܬܐ Q. *twelve*, § 26.

b. Liquids are interchanged with other letters:—

ܠܡܠܝܬܐ *when* = O.S. ܠܡܠܝܬܐ (in Ti. ܠܡܠܝܬܐ).

ܠܡܠܝܬܐ U., also ܠܡܠܝܬܐ as O.S. *to number*.

ܠܡܠܝܬܐ, also ܠܡܠܝܬܐ *to rub*.

ܠܡܠܝܬܐ Ti. Al. = ܠܡܠܝܬܐ Tkh. *to push*.

ܠܡܠܝܬܐ U. Ti. Sh. = ܠܡܠܝܬܐ K. *service*, f., p. 316.

ܠܡܠܝܬܐ *all*, sometimes pron. ܠܡܠܝܬܐ before a noun, esp. in Al. Z.

ܠܡܠܝܬܐ MB. = ܠܡܠܝܬܐ *stove*, § 88, g.

ܠܡܠܝܬܐ f. *a wood*, Turk. بيشه, Kurd. ميشه.

ܠܡܠܝܬܐ *ladder*, O.S. ܠܡܠܝܬܐ, Arab. سلم.

ܠܡܠܝܬܐ *earring*, O.S. ܠܡܠܝܬܐ.

ܠܡܠܝܬܐ Al. *skull* = ܠܡܠܝܬܐ U. K., p. 289.

ܠܡܠܝܬܐ K. = ܠܡܠܝܬܐ K. *to bring ewes to be milked*, p. 261.

ܠ is silent in some parts of ܠܡܠܝܬܐ, § 46, and in ܠܡܠܝܬܐ *supper* (lit. *evening meal*); sometimes in ܠܡܠܝܬܐ *all*, in Al. K. and in the preposition ܠܡܠܝܬܐ with affixes, § 32 (4) etc.; in the preterite of verbs ending in ܠܡܠܝܬܐ, ܠܡܠܝܬܐ, ܠܡܠܝܬܐ, p. 85; and sometimes in that of verbs ܠܡܠܝܬܐ, ܠܡܠܝܬܐ in Al.;

thus **ܠܡܝܢ ܕܫܡܝܐ** is in Al. often pron. *jmé'ân* (as if **ܠܡ**). So **ܕܝܢܐ** K. = **ܕܝܢܐ** U. *the left hand* (also **ܕܝܢܐ** as O.S. ; in Al. **ܕܝܢܐ**).

§ 115. **ܡܝܢ** falls in **ܡܝܢ ܕܝܢܐ** *to-day*, § 67 ; so **ܡܝܢ ܕܝܢܐ** Al. *daily*.

Also **ܡܝܢ ܕܝܢܐ** U. *in the evening*, § 67.

**ܡܝܢ ܕܝܢܐ** see p. 30.

**ܡܝܢ** Ti. = **ܡܝܢ** O.S. = **ܡܝܢ** U. *thing*.

**ܡܝܢ** m. **ܡܝܢ** f. *get up* (imperative). But **ܡܝܢ** often remains in Al. ; and everywhere in the plural **ܡܝܢܐ**.

Also as a preformative in all second conjugation verbs in U. Sal. Sup. J. Q. Gaw. etc., and elsewhere in those beginning with Mim, § 35 ; also usually in Al. in the second conjugation infinitive.

§ 116. **ܡܝܢ** often falls, especially at the end of a word :—

a. In the plural of the present participle : **ܡܝܢܐ** = O.S. **ܡܝܢܐ**, **ܡܝܢܐ** = O.S. **ܡܝܢܐ**.

b. In the past participle in **ܡܝܢܐ ܕܝܢܐ** K. = O.S. **ܡܝܢܐ ܕܝܢܐ** *he killed them* (they were killed by him).

c. In K. Al. often (in Ti. almost always) at the end of the second pers. plural of verbs and pronouns, e.g. **ܡܝܢܐ** = **ܡܝܢܐ** *you*, pl.

d. **ܡܝܢܐ** or **ܡܝܢܐ**, O.S. **ܡܝܢܐ** *we*.

**ܡܝܢܐ** etc. § 121.

**ܡܝܢܐ** or **ܡܝܢܐ** (Zlama with either sound) Al. or **ܡܝܢܐ** = **ܡܝܢܐ** O.S. *they*, §§ 10, 12.

**ܡܝܢܐ** m. **ܡܝܢܐ** f. *thou*, so O.S.

**ܡܝܢܐ** or **ܡܝܢܐ** *entire, a whole number*<sup>1</sup>, Turk. **ܡܝܢܐ**.

<sup>1</sup> This word is much used in counting ; where we should say *five* a Syrian would often say **ܡܝܢܐ ܡܝܢܐ**.

ܕܠܬܕܐ *giant*, m., so O.S.; not colloquial in N.S.

ܕܠܬܐ K. *drop* = ܬܠܬܐ p. 228.

ܕܠܬܐ *city*, so O.S. The ܢ reappears in the plural ܕܠܬܐ.

ܕܠܬܐ U. = ܕܠܬܐ K. *for instance*.

ܕܠܬܐ *from*. The Nun often falls before a noun etc., esp. in K. Al.

ܕܠܬܐ *a sieve*, from ܬܠܬܐ *to sift*, pp. 282, 291.

ܕܠܬܐ U. or ܕܠܬܐ K. = O.S. ܕܠܬܐ *again*, p. 316.

ܕܠܬܐ *balance*, root ܠܬܐ, pp. 217, 323.

ܕܠܬܐ K. = ܕܠܬܐ U. *to dam*, cf. N.S. ܕܠܬܐ *a dam*, p. 274.

ܕܠܬܐ U. = ܕܠܬܐ K. *prohibited*.

ܕܠܬܐ (O.S. ܕܠܬܐ) *a year*. The Nun reappears in the plural ܕܠܬܐ.

Nun is inserted in ܕܠܬܐ m. *cluster of grapes*, cf. ܕܠܬܐ *to pluck*.

§ 117. ܢ final in Salámas is often like ܢ or ܢܐ; as ܕܠܬܐ or ܕܠܬܐ *save*, pl. ܕܠܬܐ *heal me*. See § 90.

ܢ before ܢ or ܢ is pron. like ܢܐ, as ܕܠܬܐ (*šmbar*) *store-room*.

§ 118. ܢ, which gives a semi-guttural sound to the accompanying vowel in U. and part of K. (especially Ti.) has usually only the force of ܢ in Tkh. Al. Ash. Hence they make in Tkhuma a causative, ܕܠܬܐ (*mé-qŕr*) *to take root*, from ܕܠܬܐ *to dig*. But in some words even in these districts ܢ modifies the sound, especially at the beginning of a word.

The break due to ܢ [§ 4] is especially marked in Ti. Thus they will say *b'elî* for ܕܠܬܐ *I wished*. In most districts, even where



ح does often make a break, this would be *bélî* or *bîlî*. So **حَكْ** *act of desiring*, which in most districts cannot be distinguished from **حُسْ** *a house*, in Tîari has a marked break.

§ 119. *Interchange of ح and ه (or ه in Baz).*

ح = ڤ Chald. (γε) = ڤ or ڤ Mand. (Nöld. § 20, 146).

حَمَسْ (or حَمَسْ ?) *hair*, m. perh. = O.S. **حَمَسْ** *id.*

حَدَدِ Kurdistan, but **حَدَدِ** or **حَدَدِ** *a Kurd*.

حَدَدِ U. = **حَدَدِ** K. *to tie a knot*, pp. 262, 265.

حَدَدِ U. = **حَدَدِ** K. = **حَدَدِ** O.S. *a knot*, m.

حَدَدِ Al. and **حَدَدِ** Al. *to speak* = **حَدَدِ** U. K. *to tell* ?

حَدَدِ U. or **حَدَدِ** K. or **حَدَدِ** or **حَدَدِ** or **حَدَدِ** K. *to gather up, carry off*, esp. as floods, p. 268.

حَدَدِ *to justify*; cf. Heb. **חָשַׁב** = O.S. **חָשַׁב** *truth*, and N.S. **חָשַׁב** *upright*, and Al. **חָשַׁב** *fat*: same connexion as between **חָשַׁב** *fat*, and **חָשַׁב** *true*; both of which mean literally *well made*, § 123.

חָשַׁב *to groan*, O.S. **חָשַׁב** p. 255.

חָשַׁב Tergawar = **חָשַׁב** § 92, b, p. 297.

חָשַׁב, O.S. **חָשַׁב**, Heb. **חָשַׁב** *threshold*, p. 280.

חָשַׁב = **חָשַׁב** Sal. = **חָשַׁב** Al. *sign of the past tense*, p. 82.

חָשַׁב as O.S. = **חָשַׁב** Baz *flour*, m. [See further, § 113, h.]

חָשַׁב K. *to hug* = **חָשַׁב** K. *to wrap*, Chald. **חָשַׁב**.

חָשַׁב O.S. *caper berry* = Arab. **حَبَر**.

ح is silent in **חָשַׁב** *command*, in part of U. § 76 (4); § 120, c.

§ 120. *Interchange of ܐ and ܕ or ܡ.*

a. ܐ = ܕ or ܡ in many foreign words; ܡ and ܕ of Pers. Turk. etc. often become ܐ and ܕ or ܡ in N.S., or if the softer sound is taken in the singular, the harder is used in the plural, § 18 (13); or both forms are found in N.S., as ܡܡܐ or ܕܕܐ in *arrears*, Arab. باقى; ܕܕܐ or ܡܡܐ garden, § 82 (13). So ܕܕܐ U. *small fire-place* = Turk. اوجاق; ܡܡܐ f. *shield* = Turk. قالقان; ܡܡܐ m. *mallet* = Turk. طوقمق; ܕܕܐ f. *hood* = Turk. باشلق; ܡܡܐ f. *bomb* = Turk. خمبره, etc. So also ܕܕܐ = ܕܕܐ § 73.

b. ܐ = ܕ, see § 100, g.

c. ܐ = ܕ in a few words:—

ܡܡܐ K., ܕ U. *certainly*, § 67, Arab. يقين.

ܡܡܐ = ܡܡܐ to *thunder*, cf. ܡܡܐ § 114, a.

ܡܡܐ also ܡܡܐ *eye of a needle*, p. 304.

ܡܡܐ Ti. to *bite* = ܡܡܐ to *peck*? See p. 312.

ܡܡܐ command, m., in Al. has ܕ, § 119.

ܡܡܐ or ܡܡܐ U. Tkh. = ܡܡܐ K. to *gather* (clothes), to *crouch*, p. 297.

ܡܡܐ Ti. = ܡܡܐ to *bleat*, *cry out*, § 46.

ܡܡܐ Tkh. = ܡܡܐ p. 297.

§ 121. ܕ in Ti. is often pronounced ܕ, as ܡܡܐ = ܡܡܐ I *said*.

ܕ falls in some words:—

ܡܡܐ, ܡܡܐ etc. *other*, p. 57.

ܡܡܐ to *be cold*, from O.S. ܡܡܐ, p. 120?

𐤁𐤌𐤓𐤕 Al. (sometimes) *son*, § 19.

𐤁𐤌𐤓𐤕 Al. *daughter*, § 19.

𐤁𐤌𐤓𐤕 U. = '𐤁 Ti. = '𐤁 Al. Z. = 𐤁𐤌𐤓𐤕 O.S. *belly*, f.

𐤁𐤌𐤓𐤕 Al. = 𐤁𐤌𐤓𐤕 U. K., O.S. lit. *My Lady* (title of St Mary).

𐤁𐤌𐤓𐤕 *bier*, f.; O.S. 𐤁𐤌𐤓𐤕 *bed*.

𐤁𐤌𐤓𐤕 *horn*, f. O.S. '𐤁.

𐤁𐤌𐤓𐤕, some parts of; see 𐤁𐤌𐤓𐤕 § 46.

𐤁𐤌𐤓𐤕 *almond* (?), §§ 88, h, 98.

𐤁𐤌𐤓𐤕 Al. = 𐤁𐤌𐤓𐤕 K. Al. = 𐤁𐤌𐤓𐤕 O.S. *two*, f. § 26.

Nöldeke (§ 24) suggests 𐤁𐤌𐤓𐤕 *young of an animal* = 𐤁𐤌𐤓𐤕 from 𐤁𐤌𐤓𐤕 *to be small*. See p. 324.

§ 122. 𐤁 is silent in a few words, as 𐤁𐤌𐤓𐤕 *again*; in U. both 𐤁 and 𐤁 silent, in K. 𐤁 silent, § 116, d. 𐤁𐤌𐤓𐤕 U. = 𐤁𐤌𐤓𐤕 K. = 𐤁𐤌𐤓𐤕 Al. Tkh. *to hit, attack*, O.S. 𐤁𐤌𐤓𐤕; see 𐤁𐤌𐤓𐤕 § 77 (2). 𐤁𐤌𐤓𐤕 *ears of corn*, p. 291. 𐤁𐤌𐤓𐤕 Al. *except* (p. 179), often has 𐤁.

Compare also 𐤁𐤌𐤓𐤕 K. *to plane*, p. 269 (in U. 𐤁𐤌𐤓𐤕 𐤁𐤌𐤓𐤕).

§ 123. Interchange of 𐤁 and 𐤁.

𐤁𐤌𐤓𐤕 f. *fear, awe*, Turk. احتياط.

𐤁𐤌𐤓𐤕 N.S. = 𐤁𐤌𐤓𐤕 O.S. *then* = εἴτα.

𐤁𐤌𐤓𐤕, or with 𐤁, *pillar*, m., § 85, Arab. ستون.

𐤁𐤌𐤓𐤕, or with 𐤁, *appetite*, f., p. 318.

𐤁𐤌𐤓𐤕 *obedience*, f., Arab. اطاعت.

ܐܝܢ (p. 122) in Al. becomes ܐܝܢ before ܐܝܢ.

ܐܝܢ f. *leg* (of mutton) = Turk. *بوت*.

ܐܝܢ see p. 328.

ܐܝܢ see p. 313.

ܐܝܢ, rarely ܐܝܢ f. *sake*, Arab. *خاطر*.

ܐܝܢ, or 'ܐ, *storey*, m., Turk. Arab. *طباقه*.

ܐܝܢ K. = ܐܝܢ U. *cannon*, f., Turk. *طوب* and *طوب*.

ܐܝܢ *eyelash*, m. (O.S. ܐܝܢ), § 18 (5).

ܐܝܢ, or 'ܐ, the latter chiefly in U. (O.S. ܐܝܢ), *to be lost* or *destroyed*, *to lose its sound*, as a letter; in Al. *to throw*, as Chald.

ܐܝܢ and ܐܝܢ for (ܐܝܢ O.S.), have ܐ usually in J. Al. Z.

ܐܝܢ (O.S. 'ܐ), usually pron. 'ܐ in U., *metal bowl*, f., § 87, l.

ܐܝܢ K., 'ܐ U., *to stick* intr., *be lighted*. In K. also *to wrestle*, *catch up*. So also ܐܝܢ *to stick*, *light*, tr., O.S. ܐܝܢ *to shut*, *join*.

ܐܝܢ, or 'ܐ, *to stick to*; so ܐܝܢ K. *to incite*, *stick*. ܐܝܢ is also *to put the claws into*, *cope with*, *attack*. Cf. ܐܝܢ, p. 50.

ܐܝܢ U. K., 'ܐ Al., *to persecute*, *drive out*, O.S. ܐܝܢ [ܐܝܢ in U. K. is *to crumble*, as Arab.].

ܐܝܢ *to be fat*, ܐܝܢ *fat*. Same root as ܐܝܢ *to be mended*, *get well* (O.S. ܐܝܢ *to make well*); 'fat' = 'well made,' cf. ܐܝܢ Al. § 119. So ܐܝܢ or ܐܝܢ *true*.

ܐܝܢ f. *tally*, *nick-stick*, Pers. *چوب خط*.

ܐܝܢ, ܐܝܢ, ܐܝܢ and derivatives, § 119, and pp. 262, 265.

ܐܝܢ *vagabond*, m., Pers. *لوطی*.

ܐܝܢ Al. = ܐܝܢ U. = ܐܝܢ K. = ܐܝܢ Al. *to subdue*.

مُطَلِّد, or with ط, contents, design, purpose, f., Arab. مطلب.

مُحْدِد or ح' or ح' to tickle, p. 271.

مُحْدِد Ti. or ح U. at a loss, at a standstill. Arab. معطل.

[Also مِدْ K. حِذْ Sh.]

مُفْهِف K. = مَفْهِف U. to whisper, § 113, e.

مُصْهِف K., with ح U., to prove, affirm, § 110, c.

نُقط f. dot, point, Turk. نقطه.

سُلْطَان, rarely with ط, captain, m., Arab. سلطان.

سُقْط, or with ط, U. Tkh. maimed, lame, Arab. سقط, p. 305.

صِدْق true, and صِدْقَة truth, often with ط.

عُطَار, or with ط, grocer, m., O.S. عَطَار, Arab. عطار.

فُوط f. apron, Arab. Turk. فوطه, Pers. فوته.

فِذْ a flea, usually with ط, § 89 (2).

قُحْط scarce, Turk. قحط.

قُوط f. small box, Turk. قوطى, Kurd. قوتى.

قُاطر m. mule, Turk. قاطر.

شُرْط f. condition, covenant, Arab. شرط.

شَاطِر m. runner, footman, Turk. شاطر.

طُجْ U., or with ط, to air clothes (O.S. طُجْ to spread). With

ط also in N.S. to stretch oneself, spread open.

طَبْع temper, f., Arab. طبع.

طَاو m. fryingpan, Turk. طاو and تابه.

طَاسْ m. mallet, see p. 334.

طُوق necklace, m., Turk. طوق.

طُوطى قُوشى parrot, m., Turk. طوطى قوشى.

ܐܠܬܐ, or ܐܠܬܐ, *three*, and cognate numerals, § 26, very often have ܬ initial. In ܐܠܬܐܬܐܬܐ *all three of them*, both Taus often = ܬ, and so in ܐܠܬܐܬܐܬܐ U. In ܐܠܬܐ Tau usually remains.

ܐܠܬܐܬܐ, or with ܬ, *avaricious*, Pers. طمعکار.

ܐܠܬܐ U., in K. with ܬ, *tin* (in sheets), Turk. تنكه.

ܐܠܬܐ *infant*, m., rarely with ܬ, Arab. طفل.

ܐܠܬܐ f. *strap* (p. 46), Turk. طاصمه or تصمه.

ܐܠܬܐ *layer*, Turk. طاق.

#### § 124. Interchange of ܐ and ܬ.

In O.S. a ܐ frequently corresponds to a Hebrew ש: e.g. ܐܠܬܐ O.S. Chald. and N.S. *snow* = שֶׁלֶג Heb. So also in N.S. ܐ and ܬ are sometimes interchanged. Thus N.S. ܐܠܬܐ *to be spilt or upset* = N.S. ܬܠܐ *to overflow, be poured out*, O.S. ܬܠܐ *to pour out*, cf. ܐܠܬܐ and ܬܠܐ N.S. both *to pour out or spill*.

In Upper Tiari ܐ very frequently has the sound of ܬ. Thus ܐܠܬܐ *house*, ܐܠܬܐ *come*, ܬܐܠܐ *I came* (but not ܐܠܬܐ the present participle and tense), ܐܠܬܐ *hen*, ܐܠܬܐܬܐ *brought*, f., are pronounced respectively *bésha*, *shá*, *shélî*, *kshésha*, *mûshésha*; and so all endings in ܬܐ, and many others. For the aspirate, see p. 299.

In Zakhu aspirated Tau frequently becomes Simkath: thus ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ, ܬܐܠܐ (*las*); but ܬܐܠܐ etc. The same words also are used with ܐ in Z., though less frequently. So ܬ = ܐ, as ܬܐܠܐ, ܬܐܠܐ, for ܬܐܠܐ, ܬܐܠܐ etc.

§ 125. ܐ in the Qudshanis dialect often has a sound between ܐ and ܬ, as ܐܠܬܐ *dead*, pronounced *mikha* (nearly). For this sound cf. § 107. So many parts of the verb ܐܠܬܐ *to come*, § 46.

§ 126. א frequently falls, especially in U. Sal. Q. Gaw.:—

a. In plurals in U.: אָסוֹסוֹס horses, frequently pronounced *sûsâwâ-î*, אָסוֹסוֹס villages, frequently *mâwâ-î*, p. 67.

b. In Sal., Gaw., J., and Q. plurals. The א disappears (but see p. 40), and the accent thus comes to be on the last syllable remaining. דִּפְנָה *side*, and דִּפְנָה (= דִּפְנָה) *sides*, are only distinguished by accent, *dīpna* and *dīpná*. So דִּפְנָה *our sides*.

c. In Sal. Gaw. J. Q. the א falls in singulars in אָ, as אָסוֹסוֹס *a hat*, for אָסוֹסוֹס; אָלְשָׁה *shade*, for אָלְשָׁה. So also אָפֶה *face* = אָפֶה; אָסוֹס *village* = אָסוֹס p. 67; אָה *house* = אָה.

d. In the same districts א replaces א in the abstract termination אָ- § 78, as אָסוֹסוֹס *righteousness* = אָסוֹסוֹס. So even in U. אָסוֹסוֹס *m. excess* = אָסוֹסוֹס K. f.

e. In all districts in compound nouns of the form אָפֶה אָה *a butterfly* (sic); and the fem. pres. part. in K. as on p. 34.

f. In אָה, אָה and words derived from them, § 16 (2).

g. אָה Ti. Al. *I can* = אָה; so אָה often when alone in Q., and elsewhere also when = אָה § 67; so often אָה Al. *lé*.

אָה *below* = אָה § 67.

אָה *to come*, and its causative, many parts of, §§ 46, 47.

אָה U. = אָה K., O.S. (אָ) *after*.

אָה U. Tk. *a napkin, handkerchief*, f. (usually), Pers.

דִּסְמָל (also אָה U. אָה K. אָה Al.).

אָה Q. = אָה *new*, and similar forms, § 21 (9) and p. 313.

אָה U. *three*, m., and cognate numerals, p. 65.

## APPENDIX.

## I. VERNACULAR OF THE JEWS OF AZERBAIJAN.

The Jews of North-west Persia speak a dialect which bears a close resemblance to that of the Urmi Syrians. The following specimen, to which a literal translation in Urmi Syriac is added, is from a leaf\* printed at Odessa by an Azerbaijan Jew as an example of a proposed translation of the Old Testament into his native tongue. It is given exactly as written, except that Syriac letters are used instead of Hebrew to shew more clearly the relation to the vernacular Syriac. The Jewish writer has not inserted Dagesh forte.

PSALM ii.

[illegible]

<sup>1</sup>  $\sigma$  for  $\omega$ .—<sup>2</sup> Cf. O.S.  $\text{שִׁלְטָן}$  power. Heb. and Chald.  $\text{שִׁלְטָן}$ .  $\text{א}$  for  $\text{א}$ .

—<sup>3</sup> The adjective comes before the noun, contrary to the Syriac usage.—<sup>4</sup> **ⲁ**, for **ⲕ**.—

<sup>5</sup> The future without **ج** as in *Ṭiari*.—<sup>6</sup> Apparently the final syllable has the second long Zlama sound, the first the short Zlama sound as U., as against the K. sound, which is Khwaṣa.—<sup>7</sup> This method of taking affixes is unlike O.S. or N.S. The **2** corresponds to the first **ب** in **طرب**.—<sup>8</sup> The substantive verb, formed on the same prin-

\* The author is indebted for this leaf to the Rev. Dr Labaree of the American Presbyterian Mission at Urmi.



10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23
10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23	10 (8) * 9 11 12 13 (9) * 14 15 16 17 (10) * 18 19 20 21 22 (11) * 23
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ciple as the 3 sing. of N.S., and 3 pl. in K. etc. But the pronoun is not in the affix form as we should expect. The forms given in this extract are, 2 s. m. 11, 3 s. f. 12, 3 pl. 13.—<sup>9</sup> The same metathesis as in N.S., see § 92, b. 14 from 15 or 16.—<sup>10</sup> For the metathesis cf. 17 Tkh. = 18 § 46.—<sup>11</sup> For the form of the verb cf. 19 K., 20 Al.—<sup>12</sup> 21 for 22 as above. So sometimes in K. 23 takes the place of 24 as the sign of the direct object.—<sup>13</sup> The preformative 25 omitted as in U. The Rwaşa (Kibbutz under 26 in the original) stands for 27. The 28 is omitted as in N.S.; the 29 as occasionally in N.S.; the 30 as in T̄iari.—<sup>14</sup> Turk. 31.—<sup>15</sup> Construct state. For the metathesis cf. 32 K. = 33 O.S., U.—<sup>16</sup> The writer represents the 34 sound by 35.—<sup>17</sup> For this word cf. § 83 (14).—<sup>18</sup> Heb. 36.—<sup>19</sup> The 37 of 38 has a 39 sound, as it has a 40 sound in N.S., cf. §§ 104, 105.—<sup>20</sup> For the ending of N.S. 41.—<sup>21</sup> Pthakha for N.S. Zqapa.—<sup>22</sup> The verb 42 to serve, is used in K., Al.—<sup>23</sup> This word seems to shew a verb





<p> <sup>50</sup> ܕܝܝܕ ܕܝܝܕ <sup>49</sup> (S) * ܐܝܬܝܬܝܬ <sup>48</sup>  ܐܝܬܝܬܝܬ <sup>8</sup> ܐܝܬܝܬܝܬ : ܐܝܬܝܬܝܬ <sup>41</sup> ܐܝܬܝܬܝܬ *  ܐܝܬܝܬܝܬ : ܐܝܬܝܬܝܬ * </p>	<p> ܐܝܬܝܬܝܬ : ܐܝܬܝܬܝܬ ܐܝܬܝܬܝܬ  ܐܝܬܝܬܝܬ (S) * ܐܝܬܝܬܝܬ : ܐܝܬܝܬܝܬ  ܐܝܬܝܬܝܬ : ܐܝܬܝܬܝܬ ܐܝܬܝܬܝܬ  ܐܝܬܝܬܝܬ ܐܝܬܝܬܝܬ : ܐܝܬܝܬܝܬ * </p>
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O.S. ܐܝܬܝܬܝܬ *wicked*.—<sup>48</sup> See § 50.—<sup>49</sup> This seems to be feminine, unlike the Syriac equivalent ܐܝܬܝܬܝܬ.—<sup>50</sup> Perhaps = N.S. ܐܝܬܝܬܝܬ or ܐܝܬܝܬ *this* (f.).

## II. PROVERBS<sup>1</sup>.

1. **ܡܗ ܕܕܥܝܢܐ ܡܢ ܥܝܢܐ ܡܢ ܥܝܢܐ ܡܢ ܥܝܢܐ** *Of his spittle he is making bread and butter.* ‘He will skin a flint to make soup.’

2. **فِيْلَمْ دَمَكْكَ دِئُوهُوْدَؤُا دِئُوْمَا : اِنْبِيَّ مَحْسَمًا سِدِّيُّوْا كَلِمَ بَنَّا**  
U. Pillau is not for filling the mouth, but oil and rice are necessary.  
Said when a man is not careful in his eating, and does not know the  
pleasures of the table.

3. **لَا تَعْنِ** **أَمْرَهُ** **وَلَا تَعْنِ** **أَمْرَهُ** **وَلَا تَعْنِ** **أَمْرَهُ** *Let him put his*  
*reels by themselves.* Said by a man when told that another is angry :  
 Never mind, I do not care ; I have nothing to do with him.

4. **جَلَمًا دَقَبًا دَوْدَسًا دَقَبًا دَن تَمِيَد** *A pitcher of water breaks on the way to the well*, cf. Eccles. xii. 6. ‘A sailor dies on the sea.’

5. **دَبَّكَ** **سَبَّحَكَ** **جِدَّكَ** **سَمَّكَ** : **بَلَغَكَ** **كَ** **مَهْجًا** **لَكَ** . Aliter: **دَبَّكَ** ...  
**دَبَّكَ** *The rope was short and did not reach you.* Said when a  
man comes in too late for a thing, or if he does not listen to the  
beginning of a story and then wishes to have it repeated. 'A day  
too late for the fair.'

6. **خُصْمَتَدَا دِيِيَمَدَا لَا حَبِيْبَتَا : مَيِيْلَا مَكَا دَا مَحْمُودِيَا لَا**  
**تَلَمَحَدَا** *The rat could not get in at the hole, and now he has*  
*hung a turnip on to its tail. Said when a man after failing to do a*  
*thing tries to do something more difficult.*

<sup>1</sup> The explanations added here are those given by the Syrians from whom the proverbs were collected.

7. **ܐܢܝܢ ܕܢܝܢܐ : ܐܝܪܐ ܕܝܢܐ** *A man among men, and a bird among feathers.* A man cannot stand alone.

8. **ܕܐܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *They hang every sheep by its own leg.* A man pays the penalty for his own misdeeds.

9. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** (K. ܕܝܬܐ) *If you do not know look at your neighbour.* Do not be content to remain ignorant.

10. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** K. *Not from the affairs of God and not from the houses of men.* Do not pry.

11. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** *If you do not get warm at sunrise you will not get warm when it sets.* If the beginning is wrong, the end cannot be right.

12. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** K. *That which does not resemble its master is spurious.* 'Like father, like son.'

13. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** K. *If you do not see Satan you need not make the sign of the cross.* You would not have gone wrong had you not fallen among bad companions.

14. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** K. *If a man will not listen with his ear they will make him listen at the back of his neck, i.e. beat him.*

15. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** K. *The man who marries without asking (advice) may lose his wife and no one will take any notice of him.* No one should act without advice.

16. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** K. *You will not know the benefit you get from me till you try another.* No one knows when he is well off.

17. **ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ ܕܝܬܐ** U. *If the last does not come we shall not know the measure of the first.* [The same.]

18. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** K. *If a man sleeps in the presence of his enemy, calamities will wake him up.*

19. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** *Water on the top of a gourd, walnuts on the top of a dome. One can get nothing into a fool's head.*

20. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** K. *A gourd's head is better than a man who will not obey his superior. A fool is better than a disobedient man.*

21. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** K. *If an old woman wants to fast, Fridays and Wednesdays are plenty. Said to a man to dissuade him from doing a thing he is fond of: Do not do it now, there is plenty of time to do it in.*

22. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** U. *If you are a thief there are plenty of nights.* [The same.]

23. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** K. *If (a man) does not walk on his head he will not know the measure of his foot. Great men ought to consider their inferiors.*

24. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** (aliter **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו**) *The liar's (madman's) house was burnt and no one believed him. 'He cried Wolf so often that no one believed him when the wolf came.'*

25. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** K. *Sour milk which has been tried is better than untried curds. 'A bird in the hand is worth two in the bush.'* In K. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו** is sour, not sweet, milk.

26. **וְאִם יִשְׁכַּב בְּפָנֵי אֹיְבָיו : יָקֻם בְּפָנֵי אֹיְבָיו** (sic) *He takes it in at one ear and lets it out at the other.*

27. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** U. *A mad head gives trouble to its foot.* A foolish governor is the bane of the people.

28. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** K. *If a house could be built by loud talking, an ass could build two castles in one day.* 'Much cry, little wool.'

29. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *They said to the ass, Shew your good breeding, and he lifted up his tail.* Said when a man plays the fool, when he ought to be serious.

30. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *Do they turn away a dead man from a graveyard?* Said by a man who is turned out of his lodging after nightfall.

31. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *The bowl has fallen: either (I heard) the sound of its (fall) or the echo.* 'If you throw mud some is sure to stick.'

32. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *The ass has come and stopped the singing.* Said of an interruption.

33. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *A cock crows in the presence of another.* Said when an accusation is made secretly.—Confront the parties.

34. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *Do not (go) far behind, (put) a stone on it.* Restrain yourself.

35. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** U. *Let him who brings it by night, bring it by day.* I do not care whether he does it secretly or openly.

36. **ܕܡܪܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** K. *Let not him who brought it to the house last year bring it this year.* Said of an incorrigibly idle person.



37. **U. Hereafter we will not light the lamp.** Said sarcastically of an ugly bride or the like. [Cf. no. 125.]

38. **He is an unwashed spoon.** Said of one who interferes.

39. **U. A slender turnip has a thick root.** 'Quality is better than quantity.'

40. **They had not left a man in the house, and he said, Take my armour to the chief man's house.** [Same as no. 6.]

41. **A herb grows according to its root.** 'Like father, like son.'

42. **No man calls his own dowi sour** [dowi is a drink made from curdled milk, water, and herbs]. 'Every man thinks his own chickens are the best.'

43. **A good name: a deserted village.** Said of a famous man or place that is poor.

44. **The floods have swept away the mill and he is asking for the hoppers** (loose pieces of wood used to bring the wheat down on the mill-stone). Said when a man expects to find something valuable in a house which has been cleared out by robbers. Cf. no. 127.

45. **If the master of the house is an accomplice with the thieves, they can take the bull out by the skylight.** 'A man's foes are they of his own household.'

46. **U. [in K. substitute**

ܕܫܡܕܐ for ܕܫܡܕܐ ܕܢܝܨܝܪ ܕܝܢ] *The Mollah Nasir Din said: If Nasir Din had not been dead the wolves would not have carried off his ass. If the heads of the nation were not asleep, no one could injure it.*

47. ܕܝܢܐ ܕܝܡܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ? *If you have not eaten the cooked wheat, why have you the stomach ache? If you have nothing to do with the matter, why do you interfere?*

48. ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ *At the report about the wolf, the wolf is at the door. 'Talk of the Devil and he is sure to appear.'*

49. ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *The top of the hat is a hole. Said of a man who cannot keep a secret.*

50. ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *A dead man thinks the living are (always) eating sweetmeats. Said of a man who thinks a rich man's lot altogether enviable. Halwa is a sort of 'Turkish delight.'*

51. ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *Let not the foot traveller mock at the rider: his day will not pass. Said if a poor man rails at the rich.*

52. ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *The clod is weeping for (the fate of) the stone. Cf. 'Daughters of Jerusalem, etc.'*

53. ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *The load has gone and he is asking for the box. Same as no. 44. When a horse's load has fallen down it is unreasonable to expect the box which was placed on the top of the load to be still in its place.*

54. ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *Hafta for hafta: yet it requires more munching [1 hafta = 4 lbs. avoirdupois]. The Urmi people tell a story against the mountaineers that one of them brought down honey to sell and exchanged it for carrots, hafta for hafta. He complained that the carrots were harder to munch than the honey, in the above words.*

55. **בֶּן־בְּנֵי־אָדָם יִשְׁפֹּט בְּפָנָיו וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *One of them spat in his face, and he said, It is spring rain.* Said if a man pays no attention to reproof, but takes it as a matter of course.

56. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *Pay (your) money and eat the halwa* (see no. 50). 'Money down.'

57. **הַכֹּלֵב יִבְלֵל בְּלֵבָאֵל וְהַחֲמִשָּׁה יִכְנָסוּ** *The dog barks, but the caravan enters.* Said when a man pays no attention to an insult.

58. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *They came to shoe the mule and the frog put out her foot too (to be shod).* If one man gets a present everyone else expects one too.

59. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *A guest who comes of his own accord (lit. foot) is without honour.*

60. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *A dead donkey becomes a mule.* Said when a man exaggerates his losses.

61. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *Do not be sorry, my donkey. The summer is coming and I will reap some clover.* Said in order to put off an importunate beggar.

62. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *We went to get something out of our beards, but we had to add our moustaches to them.* Said when a man gives a bribe to get an office, and he not only fails but is fleeced further.

63. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *When a thief meets a thief he hides his club.* 'Turk fears Turk.'

64. **וְהָאִשָּׁה לֹא תִשְׁמָע בְּרִירוֹתָיו** *Their pride is out of doors (lit. in the door), but their pounded wheat is in a gourd: i.e. they keep up appearances, but they are poor.* Gourds, dried and

hollow, are used by the poor as jars. This is said of a man who boasts without having anything to boast of.

65. **ܡܕܫܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *Under pretence of chickens the hen pecks.* Said of a man who takes more than his share under some pretence.

66. **ܕܫܒܐ ܕܒ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** U. *I went after the smell of the chops, but (they were only) branding donkeys.* Said when a man is disappointed.

67. **ܡܢ ܗܕ ܕܡܫܐ ܡܫܐ ܡܫܐ : ܕܐ ܡܫܐ ܡܫܐ ܕܡܫܐ** (If you take) *a hair from every beard, you will make a beard.* Said when asking subscriptions for a charitable object. 'Every little makes a mickle.'

68. **ܕܡܫܐ ܕܡܫܐ : ܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** *A wolf when it gets old is the laughingstock of the dogs.* A rich man who loves his money is thought nothing of.

69. **ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** *Soft earth drinks in water easily.* Said in praise of gentleness (**ܡܫܐ** means both *soft* and *gentle*).

70. **ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** *The husband (lit. male) is a labourer, the wife a mason.* Said when a wife is a good manager though her husband's earnings are small.

71. **ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** *If two chestnuts become one they (can) crack a walnut.* 'Union is strength.'

72. **ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** U. *Instead of the buffaloes crying out, the cart cries out.* Said if the man who inflicts an injury complains instead of the injured person.

73. **ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** *Give money and bring the mollah out of the mosque.* Money can do anything.

74. **ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ ܕܡܫܐ** *While the wise man is turning it over in his mind (lit. ܕܡܫܐ ܕܡܫܐ)*

*pouring it on his wisdom) the fool jumps over the brook. 'Fools rush in where angels fear to tread.'*

75. **קַבֵּל מֵאֵל תַּבֵּן** *Water beneath straw.* 'Still waters run deep.'

76. **סוֹפֵר בְּחֵבֶרֶת : דֹּפֵק חֲסִידוֹ** *A gentle horse kicks hard.* [The same.]

77. **אִישׁ קָטָן : חֲלֻמֵּי עָלִי** *A little man has big dreams, i.e. talks big.*

78. **אֶחָד מֵהֶם אָמַר : אֲנִי מְעַלְמָה . וְהַשֵּׁנִי שָׁאַל : כַּמָּה בָנִים לְךָ ?** *One of them said I am a eunuch. The other asked how many children he had. Said if a man asks an unnecessary question.*

79. **אֲדָמָה זָרָה : סוּפָה בְּזוּלָה** *If the meat be cheap the soup will be uneatable.* 'Cheap and nasty.'

80. **אִישׁ דֹּפֵק בְּחֵבֶרֶת : אֵל מִשְׁפָּחָהוֹ יִשְׁתָּכֵחַ** *Though a snake go crooked, yet he goes straight into his own hole.* However wicked a man is, he ought not to injure his own family. 'It is an ill bird that fouls its own nest.'

81. **כֹּלֵי מִן הַשֵּׁטֶל יִשְׁתָּכֵחַ : אֵל מִן הַבֵּית** *A dog steals a leg (of mutton) from the butcher's shop, but he cuts off his own leg; i.e. they will not let him go there again.* Almost 'A burnt child dreads the fire.'

82. **אִישׁ עָשִׂיר : מִן דְּבָרֵי אִישׁ עָשִׂיר יִשְׁתָּכֵחַ** *If a poor man's things are stolen (lit. go) the rich man is warned (to look out).* Thieves begin with small things.

83. **רֹאשׁ אִישׁ : לֹא הוּא** *His head is not his own.* Said of a man who can refuse nothing to those who beg of him.

84. **ܕܕܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *My daughter, I am talking to you; my daughter-in-law, listen.* Said when a man speaks to another in order that a third person may hear. It is not the custom for a man to speak to his daughter-in-law, and therefore when he wishes to scold her, he scolds his own daughter instead.

85. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *The sly fox is caught by (lit. knocks against) his own foot.* Said when a guilty man is convicted by his own words.

86. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *The more you scratch a cat the more it will fly (lit. return) in your face.* If you injure a man he will injure you.

87. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *A snake dislikes mint, but it grows at his door (hole).* If you do not like a thing it is sure to be always meeting you.

88. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *Stretch out your foot according to the measure of your carpet.* 'Cut your coat according to your cloth.'

89. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *If you rake up a dunghill, it will smell.* Said to pacify two men, generally to dissuade them from calling one another names.

90. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *When a small man enters a gateway he bows his head.* Said if a man takes unnecessary precautions.

91. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *You have eaten the halwa (no. 50) and are riding the donkey.* You have it all your own way.

92. **ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ ܕܬܐܬܐ** *He has got down from the horse and is riding the ass.* He has had a fall.

93. **93. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *Your portion with my portion (i.e. we are eating together), what are you staring at? 'Share and share alike.'*

94. **94. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *The ox can work with the buffalo, but (then) he cannot eat (he is too tired). Said when a poor man tries to spend like a rich companion and becomes bankrupt.*

95. **95. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *Let not the brave horse receive the whip. 'Do not beat a willing horse.'*

96. **96. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *The horse and the mule will fight, and between them the ass will get killed. Those who interfere between two combatants get the worst of it.*

97. **97. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *God looks at the high mountains and gives (them) perpetual snows. God recompenses each man as is right. Said especially of bad men.*

98. **98. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *He is giving the camel to drink out of a walnut husk (not the shell). Said when a man gives a ridiculously small gift to one in need.*

99. **99. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *The fool threw a stone down the well, but forty wise men could not get it out. Aliter (Socin) אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?*

100. **100. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *The bride and bridegroom are happy, but the fools of the village kill themselves. A fool gets no enjoyment out of life.*

101. **101. אֲדָמָהּ וְאֲדָמָהּ אֵין אֶחָד : אֲדָמָהּ וְאֲדָמָהּ מִלְּךָ ?** *The buffalo works; does the buffalo eat (sc. alone)? A man ought to share with his family.*





112. חַיֵּי דְחַיֵּי דְחַיֵּי דְחַיֵּי דְחַיֵּי : דְּחַיֵּי דְחַיֵּי : Whenever water remains long in one place it stinks. 'Familiarity breeds contempt'?

113. מִיָּדָא דְּחַיֵּי חַיֵּי : A short proverb is sweet. 'Short and sweet.'

114. חַיֵּי דְחַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : However you may hold it in your hand, this world will pass away; certainly it will go.

115. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : Doors locked, misfortunes past. 'Ignorance is bliss.'

116. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : The more a hare sleeps the more she runs. Said by a lazy man to excuse himself.

117. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : Whence did you buy this wisdom? Said ironically to a foolish person.

118. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : When God was dividing intellect, I was not there.

119. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : A man is one fire, a woman nine. (Said of love.)

120. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : If I forget you I will forget my right hand. Cf. Ps. cxxxvii. 5.

121. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : I have eaten the sack and the little bag remains. Said by an old man.

122. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : A heavy stone remains in its place. Qy., the converse of 'A rolling stone gathers no moss'?

123. חַיֵּי דְחַיֵּי : חַיֵּי דְחַיֵּי : Though I have travelled over the whole world, I found my own country the sweetest. 'There is no place like home.'

124. ܡܫܬܪܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ : ܩܒܠܝܢ ܕܥܬܝܢ *We have stripped the ass, his tail remains.* We have broken the neck of the task.

125. ܕܡܫܬܪܝܬܝܢ ܕܥܬܝܢ *K. The sun has risen.* [Same as no. 37.]

126. ܕܡܫܬܪܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ *The heat is burning the bald men's heads.* Said sarcastically of a very cold place.

127. ܕܡܫܬܪܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ *U. A deserted mill has two hoppers* [see no. 44]. Said of a poor room which yet has some one good thing in it.

128. ܕܡܫܬܪܝܬܝܢ ܕܥܬܝܢ *His pocket has a hole in it.* Said of a spendthrift.

129. ܕܡܫܬܪܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ *The cock's world is the dung-hill.* Said of a narrow-minded person.

130. ܕܡܫܬܪܝܬܝܢ ܕܥܬܝܢ ܕܥܬܝܢ : ܩܒܠܝܢ ܕܥܬܝܢ *K. A man married two wives, Khana and Mana. Khana was old and Mana young. Khana plucked the black hairs out of his beard, and Mana the white hairs, till his beard was finished.* Said of a man who tries to please everybody and pleases none.

## ADDITIONS AND CORRECTIONS.

P. 6, l. 2, *add* (also **حَدِّ**).

1. 21, 22, *for* make, *read* makes ; *for* Jamel, Jamal.

p. 7, l. 7, *after* sounded, *add* unless final.

p. 10, par. (7), *add* There are no half vowels for Shva; thus **בֵּי** is *bué* not *bèné*.

The conjunction  $\bullet$  and is sometimes pronounced *wě* in Al.

1. 23, *for* § 37 b, *read* § 87 b.

p. 16, *sub fine*, add In writing O.S. the Eastern Syrians use the following:—**ܐܬܐ** or **ܐܬܐ**,

both pronounced *how*, used before a relative and when = *ille*; **ḥḥ** or **ḥḥ̄**,

both pronounced *û*, used as a copula, the *ʔ* being often omitted, as **كَلِمَةٍ**

for **ܡܢ ܚܝܬ** or **ܡܢ ܚܝܬ** *he is good*; **ܡܢ**, pronounced *hû*, = *iste*. Also

ॐ, pronounced *hûyû*, = *he is*. The feminine usage is similar.

p. 27, l. 8, add **لَيْلٍ** m.f. *night* = O.S. **لَيْلٍ** m. (for **لَيْلٍ**); **خَالِدٍ** *eternity*, used

both as abs. and constr. state; perhaps also ذُفْسَبِ f. *case, relief*, lit. *wide-*

ness, and **مَجْدًا** suddenly, **مَجْدًا** Ti. *again*, pp. 165, 166, for

سَبِيحٌ; سُبْحَانُ see p. 308. See also Proverb 20 (p. 347).

p. 31, l. 9, *after* genders, *add* and numbers; rarely a superfluous Dalath follows.

1. 22, add **لَحْزَ مَهْصَدٍ** Al. *the west*; so **وَدَّه مَهْصَدٍ**, Al. *the east*.

1. 24, for **هَٰذَا** read **هَٰذَا**.

p. 32, l. 6, for **ဒုဝဉ်** read **ဒုဝဉ်**.

p. 34, l. 1, *add* also **نَفْسًا** U.; *after* head, *add* and temples.

1. 6, *for* (a bird), *read* a lizard.

*sub fine, add to masculines* جَنْبَ calico, بَزْ braid, مَمْسَ fist.

pp. 35, 36, add **ܕܕܐܢܐ** is sometimes fem. in N.S. Add also **ܕܕܐܢܐ** country, m., rarely f.

N.S.: m. O.S.; **ܕܕܐܢܐ** metal bowl, f. N.S. = **ܕܕܐܢܐ** m. O.S.; **ܕܕܐܢܐ** kiln, m.

O.S., f. N.S.; **ܕܕܐܢܐ** seat, f. N.S. = O.S. **ܕܕܐܢܐ** m.; **ܕܕܐܢܐ** rain, f.

U.K., m. Q., O.S.; **ܕܕܐܢܐ** lamp, is m. in Baz, f. in Q. The following are

m. in Q.:—**ܕܕܐܢܐ**, **ܕܕܐܢܐ**, **ܕܕܐܢܐ**, **ܕܕܐܢܐ**, **ܕܕܐܢܐ**, **ܕܕܐܢܐ**.

p. 37, l. 15, **ܕܕܐܢܐ** is m. and f. in Q.

l. 18, **ܕܕܐܢܐ** is also found. Add to fem. **ܕܕܐܢܐ** from **ܕܕܐܢܐ** kid.

p. 38, add **ܕܕܐܢܐ** f. frog, **ܕܕܐܢܐ** tadpole; **ܕܕܐܢܐ** f. and **ܕܕܐܢܐ** or **ܕܕܐܢܐ**

all = corner; the fem. of **ܕܕܐܢܐ** is also **ܕܕܐܢܐ**.

p. 41, l. 18, add also **ܕܕܐܢܐ**; cf. p. 334.

pp. 41, sqq., add to regular plurals:—

(1) **ܕܕܐܢܐ** m. braid; **ܕܕܐܢܐ** m. calico; **ܕܕܐܢܐ** O.S., also **ܕܕܐܢܐ** K., a herb found in K., Numb. xi. 5; **ܕܕܐܢܐ** loins. **ܕܕܐܢܐ** mulberry, makes **ܕܕܐܢܐ** in Q.

(2) **ܕܕܐܢܐ** Al. breast; **ܕܕܐܢܐ** Al. m. master (also 3, see § 19); **ܕܕܐܢܐ** U. Tk. breast; **ܕܕܐܢܐ** m. basket (with handle), in Al.: elsewhere 1. [**ܕܕܐܢܐ** is rarely 1, and in Al. 3; **ܕܕܐܢܐ** is also 1 in Q. etc.] **ܕܕܐܢܐ** head, **ܕܕܐܢܐ** mouth, in Al. take 2. [**ܕܕܐܢܐ** is also 1].

(2<sup>a</sup>) **ܕܕܐܢܐ** m. (U. form) evening, sometimes; **ܕܕܐܢܐ** K. m. also takes 3.

(3) **ܕܕܐܢܐ** f. watch of the night, also 1; **ܕܕܐܢܐ** K. O.S., or **ܕܕܐܢܐ** K. owl f.; **ܕܕܐܢܐ** f. time, in Tk. Al. p. 70; **ܕܕܐܢܐ** f. fruitstone, also 1; **ܕܕܐܢܐ** f. kneading tray; **ܕܕܐܢܐ** f. pearl; **ܕܕܐܢܐ** f. marsh; **ܕܕܐܢܐ** f. treasure, also 1 [also **ܕܕܐܢܐ** f. 1]; **ܕܕܐܢܐ** (a large bird); **ܕܕܐܢܐ** f. flour bin; **ܕܕܐܢܐ** f. wooden disc used in the game of 'touch,' also the holder of the disc; **ܕܕܐܢܐ** f. garden bed; **ܕܕܐܢܐ** m. f. sledge, also 1; **ܕܕܐܢܐ** f. leather bag, also 1; **ܕܕܐܢܐ** m. f. rain; [**ܕܕܐܢܐ** f. grindstone, also takes 1]; **ܕܕܐܢܐ** (N.S. ܐ, O.S. ܐ) heel, also 1; **ܕܕܐܢܐ** m. candle, in Ti., elsewhere 1; **ܕܕܐܢܐ**

m. *table cloth, table set for meals*, in Al., elsewhere 1; **صَدَدٌ** f. *arch*;  
**دَحْبٌ** Al. *ship* (= **كَمْبٌ** U.).

- (4) **جَدُّ** Q. *husband* (= **أُ** U.) takes 1; **لَوْدٌ** m. *walnut tree* (with 1, *walnut*); **لَل** (p. 44) in Q., in the sense *stacked hay*; **دَدُّ** Al. Ti. m. *arm* (= **دَدْحٌ** p. 46); so Q. but with pl. as U.; **وَمَشَمٌ** m. K. *summer pasturage* (the camp), also 1; **يَوْمٌ** m. *kinsman*, also 1; **سَدَمٌ** m. *wedding feast*, also 1; **سَمْبٌ** m. *leaven*, also 1; [**هَدَمٌ** m. *mountain*, O.S., also takes 1]; **يَمْبٌ** m. *herb*, also 1; **دَوْدٌ** f. *noon, midday meal*, also 1; **جَدٌ** m. *pocket hole*; **جَلٌ** m. U. *buffalo bull*, also 1 (= **كَمْبٌ** K.); **جَدٌ** m. *cotton plant*, O.S.; **دَمٌ** m. *dough*, also 1; **مَمِبٌ** f. *edge of a roof*; **مَمِبٌ** nostril, in Al. (also 5); **فَمٌ** m. *hamstring*; **مَمِبٌ** K. m. *porch*; **مَمِبٌ** m. *summer*, O.S., also 1; **مَمِبٌ** f. *nest*, O.S., also 3; [**دَمٌ** also takes 4 in the sense of *head*]; **مَمِبٌ** m. *door post*, in U.; also 1 in Q.; **مَمِبٌ** (p. 46) in Q. makes **مَمِبٌ**; **مَمِبٌ** m. *he goat*, also 1, Turk. (= O.S. **مَمِبٌ**).

- (5) **مَمِبٌ** (or **مَمِبٌ**) K. *shadow*, = O.S. **مَمِبٌ**; **مَمِبٌ** m. *curtain*, usually 1; **مَمِبٌ** wisp of hair (with 1, *head of grain*); [**مَمِبٌ**, **مَمِبٌ**, and **مَمِبٌ** Al. also take 1].

- (8) **مَمِبٌ** Tkh. f. *present* = **مَمِبٌ** § 45 f.; [**مَمِبٌ** also takes 6]; **مَمِبٌ** f. *grandmother*, in Al.

- (9) **مَمِبٌ** f. *shrub*, also *sleeve*; **مَمِبٌ** f. *ewe lamb* (one year old); **مَمِبٌ** f. Al. *female companion*, § 17; **مَمِبٌ** K. f. *midwife* (= **مَمِبٌ** U.); **مَمِبٌ** Al. f. *round cake* (= **مَمِبٌ** U.); [in Q. the sing. of **مَمِبٌ** is also **مَمِبٌ** and **مَمِبٌ**].

p. 42, l. 2, *for* 8 lbs., *read* 4 lbs.

p. 45, **ܡܗܢܐ** also f.; *for* **ܝܚܐ** f. *thigh*, *read* **ܝܚܐ** f. *rump* (half); so p. 47; *for* **ܡܚܡܐ** *read* **ܡܚܡܐ** (singular rare); **ܡܚܡܐ** is fem.

p. 46, **ܐܚܐ** in Q. is *an axle*; *for* **ܐܚܡܐ** *read* **ܐܚܡܐ** (p. 338); *for* **ܐܚܡܐ**, **ܐܚܡܐ** is used in Q.; **ܐܚܡܐ** is fem.

p. 50, *add* **ܚܢܐ** f. *knife*, pl. **ܚܢܐܬܐ** (Turk.); *for* **ܚܢܐ** in Q. they say **ܚܢܐ** (first Zlama).

p. 51, **ܡܚܡܐ** in Q. makes also **ܡܚܡܐ**.

p. 52, l. 1, *add* Singular in Q. also **ܡܚܡܐ** *kernel*.

**ܡܚܡܐ** K. f. *fever*, and **ܡܚܡܐ** f. *end*, have no pl.; the latter borrows that of **ܡܚܡܐ**.

p. 53, *add* In Q. K. the masculine forms **ܡܚܡܐ**, **ܡܚܡܐ** (also **ܡܚܡܐ**?), **ܡܚܡܐܬܐ**, **ܡܚܡܐܬܐ**, **ܡܚܡܐܬܐ**, **ܡܚܡܐܬܐ** are also used; in Q. **ܡܚܡܐ** is *a hazel nut*.

l. 7, *for* **ܡܚܡܐ** *read* **ܡܚܡܐ**.

*sub fine*, *add* **ܡܚܡܐ** *pea*, pl. **ܡܚܡܐܬܐ** and 6.

p. 54, l. 10, **ܡܚܡܐܬܐ** is used in Q. *for a little girl's trousers*.

p. 55, l. 20, *for* (O.S. **ܡܚܡܐ**) *read* (O.S. **ܡܚܡܐ**).

p. 56, par. (12), *for* Bas, *read* Baz; *add* **ܡܚܡܐܬܐ** is also used.

p. 58, par. (5), *add* **ܡܚܡܐ** *high spirited* (as a horse), **ܡܚܡܐ** *speckled*, **ܡܚܡܐ** Al. *lame*, make fem. in **ܡܚܡܐ**.

par. (7), **ܡܚܡܐ** in Al. makes fem. **ܡܚܡܐ**.

par. (8), *add* **ܡܚܡܐ** *heathen*, and **ܡܚܡܐ** *unclean*, do not take the euphonic vowel in the feminine.

*sub fine*, *for* absolute, *read* limited.

p. 59, l. 8, *for* **ܡܚܡܐ**, **ܡܚܡܐ** *read* **ܡܚܡܐ**, **ܡܚܡܐ**.

- p. 64, In Al. the K. feminines are used, except for *nine*. But **𐌸𐌹** is used before **𐌸𐌹𐌺**.
- p. 69, add **𐌸𐌹𐌺𐌹𐌸𐌹𐌺𐌹** Al. or **𐌸𐌹𐌺𐌹𐌸𐌹𐌺𐌹** Al.
- p. 70, l. 13, add to the list **𐌸𐌹𐌺** Tkh. f. *time*, **𐌸𐌹** Tkh. f. *id*.
- p. 74, Sachau gives for Al. **𐌸𐌹𐌺** m., **𐌸𐌹𐌺** f. (*ilei*); **𐌸𐌹** m. **𐌸𐌹𐌺𐌹𐌺𐌹** f.
- p. 75, *sub fine*, add But in Al. **𐌸𐌹𐌺** is *kmélé*.
- p. 79, l. 9, for **𐌸𐌹𐌺𐌹𐌺𐌹**, **𐌸𐌹𐌺𐌹𐌺𐌹** read **𐌸𐌹𐌺𐌹𐌺𐌹**, **𐌸𐌹𐌺𐌹𐌺𐌹**.
- p. 83, Also **𐌸𐌹𐌺𐌹𐌺𐌹** Al. (paradigm form).
- p. 96, **𐌸𐌹𐌺** is used alone for the infin. in Al., but also **𐌸𐌹**.
- p. 99, **𐌸𐌹𐌺**. Imperat. also **𐌸𐌹𐌺** in Al. as O.S.
- p. 100, Sachau gives for Al. *gâlé* for 3 sing., but *gâlitûn* 2 pl., *gâli* 3 m. pl., *gâlei* 3 f. pl.; *glêlé* for 3 sing. pret.
- p. 104, In Al. **𐌸𐌹** verbs in first present and pret. are often treated as if **𐌸𐌹**; as for **𐌸𐌹𐌺𐌹𐌺𐌹**, *shmélé*. The pl. imperat. is also **𐌸𐌹𐌺𐌹𐌺𐌹** Al.
- p. 112, l. 1, 2, for **𐌸𐌹** read **𐌸𐌹** throughout (cf. p. 322).
- p. 119, **𐌸𐌹𐌺**. In Al., imperative also **𐌸𐌹𐌺**.
- p. 120, **𐌸𐌹𐌺**. Past part. **𐌸𐌹𐌺𐌹𐌺𐌹** Al.
- p. 126, **𐌸𐌹𐌺𐌹𐌺𐌹**. In Al. pret. also **𐌸𐌹𐌺𐌹𐌺𐌹** (first Zlama); with fem. object **𐌸𐌹𐌺𐌹𐌺𐌹**; the verbal noun **𐌸𐌹𐌺𐌹𐌺𐌹** is much used by itself as a noun of action.
- p. 131, **𐌸𐌹𐌺𐌹𐌺𐌹**, **𐌸𐌹𐌺𐌹𐌺𐌹** also used in Al. The verbal noun in Al. is **𐌸𐌹𐌺𐌹𐌺𐌹**.
- p. 134, In Al. for **𐌸𐌹𐌺𐌹𐌺𐌹** *I shew her*, we have also **𐌸𐌹𐌺𐌹𐌺𐌹**, second Zlama (p. 81, note).
- p. 137, So in Al. **𐌸𐌹𐌺𐌹𐌺𐌹** is *he left me* as well as *I left*.
- p. 156, l. 5, for **𐌸𐌹𐌺𐌹𐌺𐌹** read **𐌸𐌹𐌺𐌹𐌺𐌹**. Add to *Alqosh* adverbs: **𐌸𐌹𐌺𐌹𐌺𐌹** (both **𐌸𐌹**) together, **𐌸𐌹𐌺𐌹𐌺𐌹** apart, **𐌸𐌹𐌺𐌹𐌺𐌹** immediately, **𐌸𐌹𐌺𐌹𐌺𐌹** perhaps (p. 203, l. 4), **𐌸𐌹𐌺𐌹𐌺𐌹** and **𐌸𐌹𐌺𐌹𐌺𐌹** very, **𐌸𐌹𐌺𐌹𐌺𐌹** (*lêkun*) and **𐌸𐌹𐌺𐌹𐌺𐌹** perhaps,

ܡܬܬܐܬܐ ܕܫܡܬܐ thereafter, ܡܫܡܬܐ early (p. 290), ܡܡܬܐ why, ܡܡܬܐ  
or ܡܡܬܐܬܐ somewhat, ܡܡܬܐܬܐ near.

p. 193, l. 7, for ܐܓܠܐ, read ܐܓܠܐ.

p. 201, l. 16, for ܡܡܬܐܬܐ read ܡܡܬܐܬܐ or ܡܡܬܐ (Arab.).

p. 209, l. 4, for ܡܡܬܐܬܐ read ܡܡܬܐܬܐ.

l. 12, for ܡܡܬܐ read ܡܡܬܐ.

p. 225, l. 5, add The U. agent of ܡܡܬܐ to be extinguished, to die (p. 103), is ܡܡܬܐܬܐ.

p. 232, add ܡܡܬܐ green, Al.

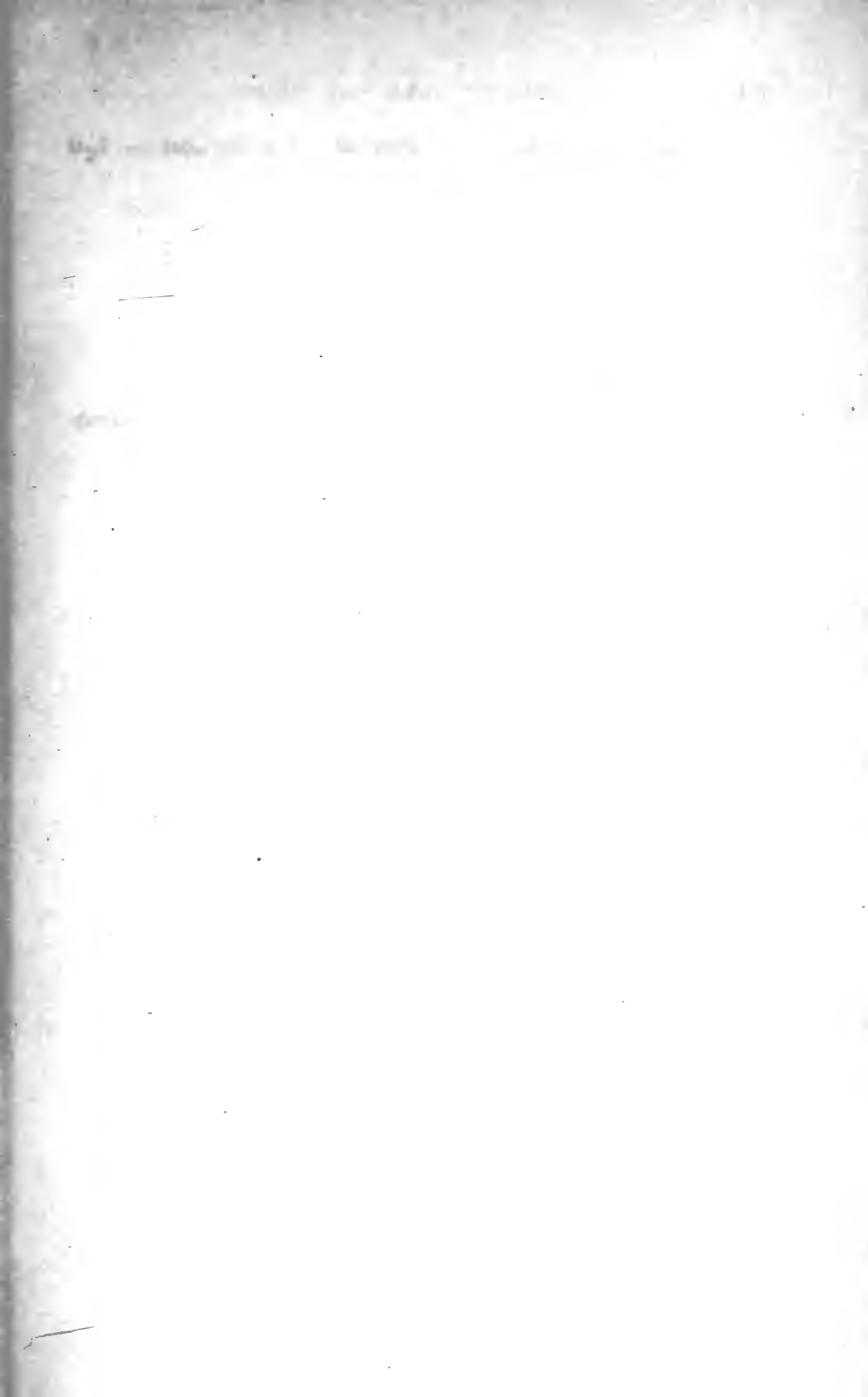
p. 235, l. 16, for ܡܡܬܐ read ܡܡܬܐ.

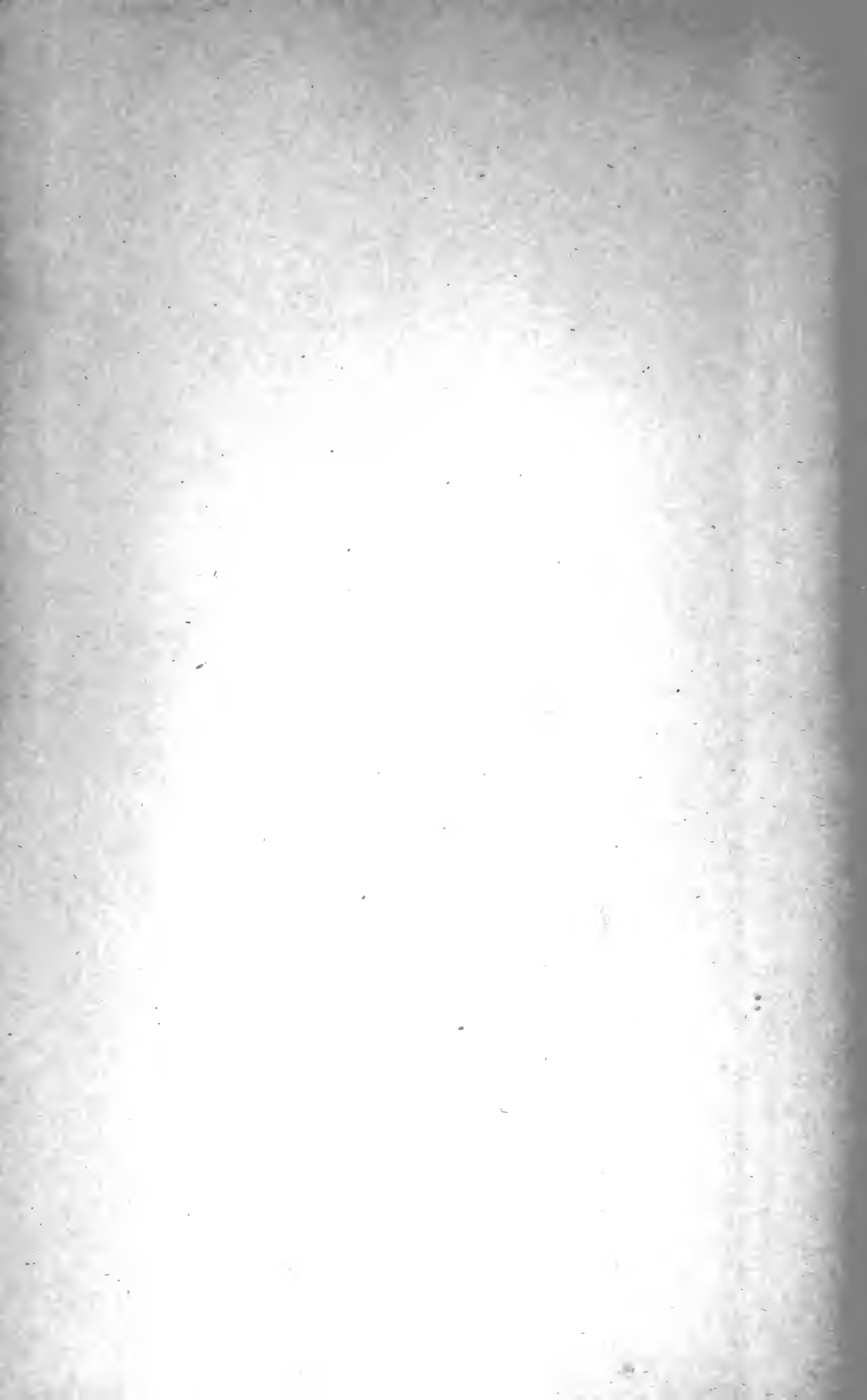
p. 249, sub fine, for a calf, read an arm; for amulet, read armlet.

p. 250, l. 22, for ܡܡܬܐܬܐ read ܡܡܬܐܬܐ.

p. 258, l. 6, for ܡܡܬܐ read ܡܡܬܐ (Arab. كنص).







Grammar of the dialects of  
Pnacular Syriac # 12068

12068

